BHAVAN'S BOOK UNIVERSITY

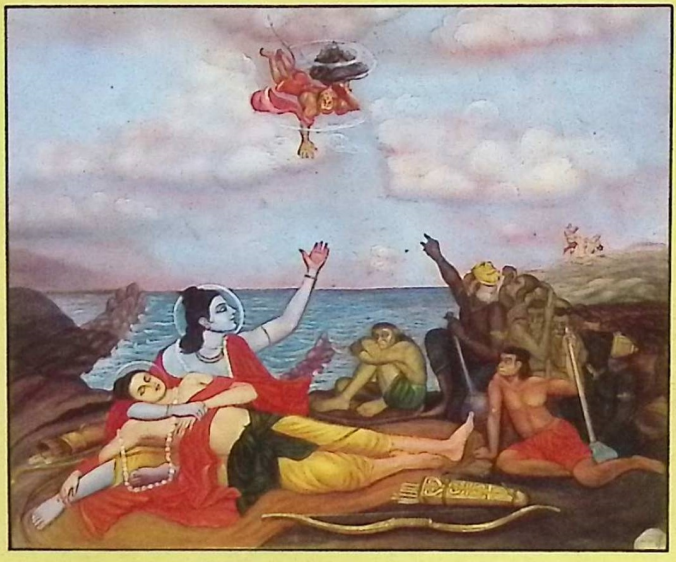
श्री हनुमान चालीसा

SHRI HANUMAN CHALISA

(Originally composed by the saint-poet Tulsidas)

AND OTHER PRAYERS TO HANUMAN - THE DANGER DISPELLER

ENGLISH POETIC RENDERING



R.K. SHARMA

Bharatiya Vidya Bhavan

M. S. P. Sharma
B 52 Sector 23
NOIDA
201 301

आ नो भद्राः क्रतवो यन्तु विश्वतः।

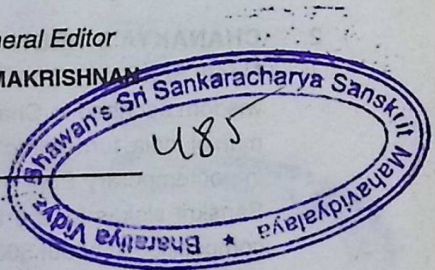
Let noble thoughts come to us from every side.

— Rigveda, 1-89-i.

BHAVAN'S BOOK UNIVERSITY

General Editor

S. RAMAKRISHNAN



SHRI HANUMAN CHALISA

AND OTHER PRAYERS
TO HANUMAN - THE DANGER DISPELLER

Poetic Rendering in English
by
R.K. SHARMA

BOOKS BY THE SAME AUTHOR

(Published by the The Bharatiya Vidya Bhavan)

1. **THE BEAUTIFUL VERSES** (Sunder Kand from the Ram Charit Manas of India's sixteenth century most celebrated saint-poet Tulsidas) : An unprecedented word for word, true to the spirit transcreation into English poetry.

2. **CHANAKYA'S NEETI SCRIPTURE** (Chanakya' Neeti Shastra) : The Indian Code of practical wisdom ascribed to Chanakya — the ancient wise man of India, turned into off-beat, verisimilar verses in contemporary English straight from the original Sanskrit slokas for the first time after the original composition in about 300 B.C.

BHAVAN'S BOOK UNIVERSITY

श्री हनुमान चालीसा
SHRI HANUMAN CHALISA

(Originally composed by the saint-poet Tulsidas)

AND OTHER PRAYERS
TO HANUMAN - THE DANGER DISPELLER

ENGLISH POETIC RENDERING

R.K. SHARMA

Bhawan's Sri Sankaracharya Sanskrit Mahavidyalaya ★ Bharatiya Vidya
485

1998
BHARATIYA VIDYA BHAVAN
Kulapati Munshi Marg,
Mumbai - 400 007

First Edition : 1993
Second Edition : 1998

Price in India : Rs. 80/-

Copyright © R.K. Sharma

All rights reserved. Except for any fair dealing for the purpose of private study, research, criticism or review, no part of the English portion of this book may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission in writing from the copyright owner.

Typesetting by Dot Computers,
H.No. 30, Nanakpura, Moti Bagh-II, New Delhi-110021

PRINTED IN INDIA

By Ashish Printers & Publication Pvt. Ltd.
1815, Udai Chand Marg, New Delhi-110003

Published by S. Ramakrishnan, Executive Secretary,
Bharatiya Vidya Bhavan, Kulapati Munshi Marg,
Mumbai - 400 007

Sri Sankaracharya Mahavidyalaya
485

THE TIMES OF INDIA

November 13, 1990

'Hanuman Chalisa' in English

An English translation of the 'Hanuman Chalisa', the compilation of forty couplets by saint poet Tulsi Das in praise of monkey-god Hanuman, is under publication.

Much like Edwin Arnold's poetic rendering of the Bhagavad Gita, an attempt has been made to translate the famous "Hanuman Chalisa" by Mr. R.K. Sharma.

'The rhythmic translation is meant to provide a wider audience to the spiritual and psychological values of the invocation which is daily chanted by millions of devotees for wisdom, courage and enlightenment', says Mr. Sharma, a chartered accountant by profession.

INDIAN EXPRESS

November 13, 1990

Hanuman Chalisa in English

An English translation of the "Hanuman Chalisa", the compilation of 40 couplets by poet Tulsidas in praise of the monkey-god Hanuman, is under publication.

Much like Edwin Arnold's poetic rendering of the Bhagavad Gita, an attempt has been made to translate the famous Hanuman Chalisa by Mr. R.K. Sharma.

THE STATESMAN

November 13, 1990

Hanuman Chalisa in English

The English translation of Hanuman Chalisa, the compilation of 40 couplets by the saint poet, Tulsi Das, is under publication, reports PTI.

Much like Sir Edwin Arnold's poetic rendering of the Bhagavad Gita, an attempt has been made to transliterate the Hanuman Chalisa by Mr. R.K. Sharma.

"The rhythmic translation is meant to provide a wider audience to the spiritual and psychological values of the invocation which is daily chanted by millions of devotees for wisdom, courage and enlightenment", says Mr. Sharma, a chartered accountant by profession.

THE HINDUSTAN TIMES

November 19, 1990

English Hanuman Chalisa :

The Hanuman Chalisa, consisting of forty couplets have been translated into English verse by Mr. R.K. Sharma, a chartered accountant, and is soon going to be published.

नवभारत टाइम्स

१२ नवम्बर, १९६०

हनुमान चालीसा अंग्रेजी में भी

'हनुमान चालीसा' का अंग्रेजी अनुवाद शीघ्र ही प्रकाशित किया जा रहा है।

गोस्वामी तुलसी दास रचित 'हनुमान चालीसा' का यह अनुवाद बहुत कुछ वैसा ही है जैसा कि भागवत् गीता का एडविन एरनाल्ड कृत अनुवाद है। चौपाई छन्द में निबद्ध इस प्रवाहपूर्ण काव्य को अंग्रेजी कविता में ढालने का गुरुतर कार्य सम्पन्न किया है श्री आर. के. शर्मा ने। श्री शर्मा व्यवसाय से चार्टर्ड एकाउण्टैण्ट हैं।

उल्लेखनीय है कि राम भक्त हनुमान के श्रद्धालुओं की संख्या भारत के अलावा नेपाल, मारीशस, फीजी और कई अन्य दक्षिण–पूर्व एशियाई देशों में भी कम नहीं है।

हिन्दुस्तान

१३ नवम्बर, १९६०

हनुमान चालीसा गुटका!

महाकवि गोस्वामी तुलसीदास द्वारा हिन्दू देवता वीर हनुमान की प्रशस्ति में रचित हनुमान चालीसा गुटके का अंग्रेजी भावानुवाद अब शीघ्र बाजारों में उपलब्ध होने लगेगा।

हनुमान चालीसा गुटके का यह अनुवाद एक चार्टेड अकाउंटेंट श्री आर. के. शर्मा ने किया है। उनका विश्वास है अनुवाद होने से अब और अधिक लोग इसका पठन–पाठन कर सकेंगे।

जनसत्ता

१२ नवम्बर, १९९०

हनुमान चालीसा का अंग्रेजी अनुवाद

चार्टर्ड अकाउंटेंट के व्यवसाय से जुड़े आर. के. शर्मा ने हनुमान चालीसा का अंग्रेजी अनुवाद किया है। इसकी खूबी यह है कि अंग्रेजी में भी यह काव्य रूप में है।

अंग्रेजी में भी इसमें उतनी ही पंक्तियां है जितनी तुलसीदास के हनुमान चालीसा में। संकट मोचन तर्ज पर श्री शर्मा ने इसका शीर्षक 'दि डेंजर डिस्पेलर' रखा है।

राजस्थान पत्रिका

१८ नवम्बर, १९९०

हनुमान चालीसा का अंग्रेजी में अनुवाद

भक्ति भाव प्रधान रचना हनुमान चालीसा का अंग्रेजी भाषा में अनुवाद किया गया है। अंग्रेजी अनुवादक आर. के. शर्मा चार्टर्ड एकाउन्टेंट के रूप में कार्य करते है। हनुमान चालीसा के अनुवाद के प्रारंभ में राम और हनुमान की वन्दना से संबंधित मूल संस्कृति पद्यांशों का भी सारगर्भित अनुवाद किया गया है।

सान्ध्य टाइम्स

१४ नवम्बर, १९६०

हनुमान चालीसा अंग्रेजी में

हनुमान चालीसा अब अंग्रेजी में भी प्रकाशित होने जा रहा है। दिल्ली के एक चार्टर्ड एकाउंटेंट ने अंग्रेजी में हनुमान चालीसा का अनुवाद किया है। चार्टर्ड एकाउंटेंट आर. के. शर्मा ने अनुवादित हनुमान चालीसा को शीघ्र ही प्रकाशित कराने के लिए प्रयासरत हैं।

श्री शर्मा का कहना है कि हनुमान चालीसा का पहली बार अंग्रेजी में अनुवाद किया जा गया है। सर एडविन आरनॉल्ड ने भगवद् गीता का अंग्रेजी में सब से पहलें अनुवाद किया था।

श्री शर्मा के अनुसार उन्हें हनुमान चालीसा का अंग्रेजी में अनुवाद करने में सर आरनॉल्ड के अनुवाद–कार्य से बड़ी मदद और प्रेरणा मिली। गीता के उस अनुवाद को पढ़कर श्री शर्मा ने हनुमान चालीसा के अनुवाद के बारे में अपनी दिशा तय की।

हनुमान चालीसा के अंग्रेजी में अनुवाद की प्रति दिखाते हुए श्री शर्मा ने कहा : हनुमान चालीसा में जो लय है, मैंने उसे अंग्रेजी में भी कायम रखने की पूरी कोशिश की है। मैं समझता हूं कि इस पढ़कर अब विश्व भर में लोग बजरंगबली की महिमा से परिचित हो सकेंगे।

'श्री गुरुचरण सरोज' दोहे से शुरु होकर हनुमान चालीसा के अंतिम दोहे 'पवन तनय संकट हरण' तक का श्री शर्मा ने अनुवाद किया है। इस अनुवादित रूप के प्रकाशन के लिए श्री शर्मा ने

'कोपीराइट एक्ट' के तहत आवेदन भी किया है।

उन्होने कहा : पिछले दिनों विश्व हिन्दू परिषद के एक पदाधिकारी राम जन्म भूमि मामले को लेकर बातचीत कर रहे थे। उसी दौरान मुझे लगा कि क्यों न अंग्रेजी में हनुमान चालीसा का अनुवाद किया जाए। बस तभी से मैं इस काम में जुट गया। अनुवाद कार्य पूरा करने में मुझे दो सप्ताह लगे।

श्री शर्मा १९७३–७४ से चार्टर्ड एकाउंटेंट है और दिल्ली में गोल्फ लिंक में रहते है। उनका मानना है कि अनुवाद कार्य के लिए प्रेरणा मिलना सौभाग्य की बात है।

पंजाब केसरी

१३ नवम्बर, १९९०

अब अंग्रेजी में भी हनुमान चालीसा

(भाषा) हिन्दू देवता हनुमान की प्रशस्ति में तुलसीदास द्वारा रचित काव्य 'हनुमान चालीसा' का अंग्रेजी का भावानुवाद अब बाजार में उपलब्ध होने वाला है।

हनुमान चालीसा का यह अनुवाद एक चार्टेट अकाऊटेंट आर. के. शर्मा ने किया है। उनका कहना है कि अनुवाद से अब और ज्यादा लोग इसका पठन–पाठन कर सकेंगे।

अमर उजाला

१३ नवम्बर, १९९०

हनुमान चालीसा का अंग्रेजी अनुवाद

(भाषा) हिन्दू देवता हनुमान की प्रशस्ति में तुलसीदास द्वारा रचित काव्य "हनुमान चालीसा" का अंग्रेजी भाषानुवाद अब बाजार में उपलब्ध होने वाला है।

"हनुमान चालीसा" का यह अनुवाद एक चार्टर्ड एकाउंटेंट आर. के. शर्मा ने किया है।

उनका कहना है कि अनुवाद से अब और ज्यादा लोग इसका पठन–पाठन कर सकेंगे।

Dedicated to
the Seekers of Freedom
from
Fear and Suffering

CONTENTS

	Page
Goswami Tulsidas	xv
Preface to the First Edition	xvii
Preface to the Second Edition	xxiii
1. Gains of remembering Hanuman	1
2. Obeisance to Shri Hanuman	3
3. Shri Hanuman Chalisa (Forty hymns of praise and prayer to Hanuman)	5
4. Shri Sankatamochan Hanumanashtak (Glorification of Hanuman-the Danger Dispeller)	27
5. Shri Bajrang Baan (The Mighty Missile)	45
6. Aarati Hanuman ji ki (Divine Honour and Adoration of Hanuman)	63
7. Prayers to Lord Shri Ram	71
Glossary	82

Cover Painting : Hanuman speeding through the air with Sanjeevani, the healing herb and a Himalayan peak together when Lakshman wounded in war with Meghanad in Lanka was lying unconscious in the lap of his brother Ram. Lakshman was later rostored to life with the Sanjeevani which Hanuman managed to bring in time.

GOSWAMI TULSIDAS

Tulsidas is the great saint-poet of sixteenth century who composed the Ram-Charit-Manas, Hanuman-Chalisa and other works in Hindi. He was born in 1524 A.D. on a day which according to the Hindu calendar falls on 7th day of second-half of the month of Shravan (some time in July) in a Hindu Brahmin family of village Rajapur near Prayag in south-eastern Uttar Pradesh. His father's name was Atmaram Dubey and his mother was Hulsi. At the time of his birth he is said to have uttered the word 'Ram' instead of the usual cry made by a new-born. Hence he was named Ram-bola which was later changed to Tulsidas by his Guru Sri Narharyanand who was a descendant of Guru Ramananda's followers.

A veritable change in the life of Tulsidas was brought about by his wife's remarks to whom he was deeply attached. Once she had been to her parents home where, unable to bear her separation, Tulsidas is said to have followed her. Irked by this behaviour, his wife taunted : "If you had even half the love for Ram of what you have for my body of flesh and bones, you would have attained salvation." These words changed the

course of his life. He left wife and home, became an ascetic and spent the rest of his life mostly at Varanasi.

Around 1575 A.D., at the age of about fifty, he began to write the Ram-Charit- Manas which was completed in a little less than three years. At Chitrakut he is said to have met Lord Shri Ram at the instance of Hanuman who had assumed disguised form. It is said that in his dream he was ordained by Lord Shankar to write the story of Lord Shri Ram in his own language and when written, the book is said to have been inscribed by the Lord Shankar Himself with the words : "Satyam, Shivam, Sundaram" — meaning, true, auspicious and beautiful. Apart from the Ram-Charit -Manas and Hanuman Chalisa, his other works include : Vinay Patrika, Dohavali, Kavitavali, Geetanjali, Janaki Mangal, Parvati Mangal, Ram Lalanhachhu, Krishna Geetavali, Vairagya Sandipani, Barve Ramayana and Hanuman Bahuk.

He died about 1623 A.D. In the words of Edwin Greaves in A Sketch of Hindi Literature: "No poet in England has ever been to the masses what Tulsidas has been to the people of this land." The prefix "Goswami" to his name is a title conferred on him.

PREFACE TO THE FIRST EDITION

The Hanuman Chalisa, attributed to the saint-poet Tulsidas forms part of daily recitation by millions of Hindus living in different parts of the world and provides them immense psychological, religious and spiritual satisfaction.

According to Tulsidas : **Sarasvati, the goddess of learning and speech, leaves Her heavenly abode to respond to the poet's prayers; when inspired by Sarasvati and dipped in the nectarine ocean of the love of Shri Ram, the words coming like pearls are threaded into a devotional poetry which the devouts preserve in their hearts and realise the love of God within themselves.**

The words of this prayer are spirited, powerful and vivacious as carriers of thoughts for a quick dip of the mind into the ocean of spiritual energy and bliss.

In the Ramayana, Hanuman is portrayed as a humble and sincere devotee of Shri Ram, an embodiment of unmatched strength, wisdom, virtues, proficiency in speech, and as a scholar, a selfless servant of God, a crusader against evil, a danger-dispeller, a rescuer from crisis, an accomplisher of spiritual *siddhis* like capability to enlarge or reduce his size at will,

fly in the air at terrifio speed, lift mountains and perform a host of other marvellous feats which exalt Hanuman as a super human being.

As emissary of Lord Shri Ram, Hanuman carried out all the difficult tasks assigned to him with perfection. Hanuman attributes his achievements to the glory of his Lord Shri Ram. As a reward for his devotion and services, Hanuman was blessed with an eternal life by the Lord Shri Ram. The devotees believe with an unflinching faith : **"His eternal spirit lives with us, responds to the call and brings cheer whenever the devotee is in danger or faces a crisis. " Hence, He is also called Sankatamochan - The Danger Dispeller.**

The invocations of Lord Shri Ram and Hanuman originally composed in the ancient language of India — Sanskrit and Hindi with Avadhi dialect, are beautifully worded which enable the reader to know Lord Shri Ram and Hanuman as well as comprehend the meanings of fundamental prayers addressed to them.

In order to enable the reader to pronounce correctly the invocations, transliteration in English in the internationally accepted mode is given below the original text on verso of the page. The English translation of the text rendered in poetry is given on recto of the page. It is hoped that the transliteration as well as

translation of the original text in English will be of benefit to both the Hindi as well as the English readers. The glossary given at the end of the book will enable the reader to understand the meanings of various words of Hindu literature, mysticism and mythology for which there are no apt equivalent words in English.

The publication of the prayers in a book form will fulfil the long-felt need and enable the reader to preserve them for progeny. The book is expected to be a pride possession.

I am often asked, "When did I get the inspiration and how does the translation job rhyme with my profession of a chartered accountant?" I answer these questions unhesitatingly. I had no interest whatsoever in literary work earlier. It was all of a sudden, on 19th October, 1990 to be precise at 8.27 p.m. when I got the inspiration to translate the original text of Hanuman Chalisa into English verse which would convey the correct meaning, retain the poetic rhtythm and touch the depth of being of the reader in the same way as the original text. The location was New Delhi where I was attending the birthday celebrations of a relative, when his father a follower of Hanuman, took out from his pocket a fold of Hanuman Chalisa and started reciting it. I became curious to know about its contents and asked for it after he had

finished. While reading it, a strong urge developed within me and I realised that it was a **unique prayer in the world par excellence which could relieve the devotee of fears, induce faith, provide an anchor for thoughts and build strength within oneself to meet any crisis.** I was reminded of the English poetic version of the Bhagavad Gita by Sir Edwin Arnold which I had read many years ago. I borrowed the tractate and started doing the translation of lyric verses there and then on a piece of paper.

The semantic contents of various words and couplets interwoven with deep spiritual, philosophical and psychological connotations presented difficulties at times during the course of translation. Some of the words were not of common Hindi usage but admixture of Sanskrit and Hindi with Avadhi dialect. However, I pursued the translation after coming back to my house until finished. Then I showed the translation to many scholars and devotees who gave very encouraging and positive response. Satisfied with the results, I gave the translation a final shape after giving effect to diverse opinions, acceptable suggestions and extended metaphors while using simple and recognisable words.

During difficulties in finding appropriate meanings and words, I invoked the help of

Hanuman which came gracefully at the appropriate moments. The experience fortified my belief in the invisible divine power to make the difficult tasks easy as mentioned by Tulsidas in one of the couplets. I have now come to believe that the prayers complement and supplement the human efforts regardless of one's profession or vocation. The work, when supplemented with prayers, becomes easier and effective, and paves the way for ultimate success. Many people with whom I have met, share this belief.

I added prayers to Lord Shri Ram on a suggestion of my mother. According to her, Hanuman could not be pleased without recitation of the name of Lord Shri Ram. I agreed with her and made up for my omission. The prayers to Shri Rama were selected from the Ram-Charit-Manas of Tulsidas which were found appropriate to the theme of the book.

My thanks are due to a large number of friends and well-wishers who contributed their impressions and suggestions to my efforts and in particular, I am obliged to Dr. Ramashraya Sharma, Sh. Deen Dayal Sharma, Sh. Dev Ratna Sharma, Sh. Ram Bahadur Rai, Dr. S.L. Sharma, Dr. Nityanand Sharma, Dr. S.K. Pandey, Sh. Anil Kaushik, Ms. Archana Sharma, Ms. Vinod Sharma, Ms. Madhuri and Ms. Padma. I am also

grateful to Bharatiya Vidya Bhavan especially Sh. S. Ramakrishnan and Sh. C.K. Venkataraman, and the artist for painstaking efforts in bringing out this book and enabling it to reach out into the world craving for enlightenment.

The assistance and cooperation given by my wife Rani and son Rajan have been no less important to deserve recognition and appreciation.

Glory to Shri Ram ! Glory to Hanuman !

2nd October, 1992
126, Golf Links,
New Delhi-110 003

Rajendra Kumar Sharma

PREFACE TO THE SECOND EDITION

The fervent response to the first edition of Hanuman Chalisa finishing off the entire print within a short period of its release conjoined with the growing demand from the devotees of Hanuman living far and wide for including translations of other prayers to Hanuman infused me with a longing to bring out the second edition that would meet the popular want. All the same I myself have been very keen to understand the varied modes of Hanuman invocation to realise which the translation provides the get-at-able means.

I take delight in presenting the second edition of Shri Hanuman Chalisa to the readers. This edition incorporates Shri Sankatamochan Hanumanashtak, Shri Bajrang Baan and Aarati Hanuman ji ki. These compositions form part of the prevalent, devotional Hanuman literature which have retained their renown over a long period. Hanuman's devotees sing and pray with these compositions for different purposes. The overwhelming view is that these are intended to gain access to the cosmic energy through the medium of Hanuman for securing sustenance, protection, courage and power, for removing fear, dispelling crisis, alleviating suffering and annihilating the enemy and/or evil existing both within and outside oneself.

Some texts identify the internal strife or enemies within as six-fold : 1. *Kaam* (lust), 2. *Krodha* (anger) 3. *Lobh* (greed), 4. *Moh* (illusion, ignorance, spell), 5. *Mad* (arrogance, intoxication, passion), 6. *Matsarya* (jealousy, envy, malice). The external strife or enemies are stated to be dealt with one or more of the six-fold acts called *Shat-karmas* : 1. *Shanti* (peace between factions or powers), 2. *Vashikaran* (subjugation, domination), 3. *Stambhan* (restraining, arresting, astringency), 4. *Vidveshan* (spitefulness, antipathy), 5. *Ucchatan* (alienating, driving away, estranging) and 6. *Maaran* (beating, hitting, striking, killing, firing a shot or missile).

As it seems, Shri Sankatamochan aims at doing away with the external crisis. Shri Bajrang Baan is ostensibly directed at subduing the enemy and Aarati Hanuman ji ki seeks to elevate one's soul by keeping close to the supreme power. How much effective are these prayers is anybody's guess. It is believed that one can realise their effects in proportion to one's faith and ascendance to moral and spiritual order. However, these prayers bring to the fore the human powerlessness to deal with the internal and external evil and point up the basic human need to seek help of the higher power. All the same they also help in letting out the pent up emotions and grief and restoring sanity.

The names of the original authors of these compositions appear to be in oblivion. Usually but unsurely their authorship is attributed to Tulsidas. The readers who are familiar with the writings of Tulsidas may discern that these compositions stand apart as regards their contents and styles of expression. Take for example, the episode relating to Hanuman giving a prudent counsel to Sugriv to dwell on Rishyamukh hill in the hermitage of sage Matang for safety of his life from Bali keeping in mind the curse of sage Matang on Bali by which Bali would die the moment he entered the sage's hermitage. This is mentioned in Verse 2 of Shri Sankatamochan Hanumanashtak but finds no place in the Ram Charit Manas of Tulsidas. The same is in fact taken from the Valmiki Ramayana (Book IV, Kishkindha Kand, Cantos XI and XLVI). Likewise, the episode mentioned in Verse 7 relating to abduction of Ram and Lakshman by Ahiravan to the nether region and Hanuman coming to their rescue is neither mentioned in the Ram Charit Manas nor in the Valmiki Ramayana. Whoever may be the author, these compositions including Shri Hanuman Chalisa follow a deep philosophy and systematic technique. Their popularity speaks volumes of their mass appeal. The mystery behind them has yet to be unravelled and explained in scientific terms.

The present tranlation is intended to give the reader a wide-ranging perspective of Hanuman

and provide varied means of establishing relationship with the power that lies beyond the materialistic and egoistic manifestation of nature and becomes comprehensible only by surrendering the ego to that power.

This edition does way with the diacritical marks and rigid rules of transliteration and returns to the commonly recognised spellings and modes of lettering pronunciation of vowels so as to facilitate smooth and effortless pronunciation of the original.

It is hoped that by means of this edition, the Hindi as well as the English readers will be able to pray with the original and the translated versions with equal ease and felicity.

I am obliged to Dr. Ramashraya Sharma and Dr. I. Panduranga Rao for meticulously going through the translations and offering their valuable comments which have been given due consideration before publication. I am also thankful to Shri Sudhakar Sharma for illustrating the cover and to the publishers for bringing out this beautiful edition.

24 July, 1998
126, Golf Links,
New Delhi-110 003

Rajendra Kumar Sharma

बुद्धिर्बलं यशोधैर्यं
निर्भयत्वमरोगिता।
अजाड्यं वाक्पटुत्वंच
हनुमत् स्मरणाद् भवेत्।।

Wisdom, strength, fame, courage,
Fearlessness and health,
Alertness and eloquence one gains,
By recalling Hanumat.

— Valmiki

मंजुल मंगल मोदमय मूरति मारुत पूत।
सकल सिद्धि कर कमल तल सुमिरत रघुबर दूत।।
धीर बीर रघुबीर प्रिय सुमिरि समीर कुमारु।
अगम सुगम सब काज करु करतल सिद्धि बिचारू।।

Charming, auspicious and cherishing,
The image of the Son of Wind comes alive,
All prosperity floats up as lotus on palm,
When Raghuvir's arch-angel in memory does revive;
The Steady, Spirited and Raghuvir's Favourite —
The Son of Wind, when in memory retained,
All simple and tough tasks,
Take it for granted. get easily attained.

— Tulsidas (Dohavali 229-30)

ॐ

श्री हनुमते नमः

अतुलितबलधामं हेमशैलाभदेहं
दनुजवनकृशानुं ज्ञानिनामग्रगण्यम्।
सकलगुणनिधानं वानराणामधीशं
रघुपतिप्रियभक्तं वातजातं नमामि।।

Atulit-bal-dhaamam
Hema-shailaabh-deham
Danuj-van-krishaanum
Gyaaninaam-agraganyam
Sakal-gun-nidhaanam
Vaanaraa-naama-dheesham
Raghupati-priya-bhaktam
Vaat-jaatam namaami

AUM

OBEISANCE TO SHRI HANUMAN

The Power-house unique,
As a mountain of gold the radiant Physique,
The Fire to the devils' forest,
Amongst wise the Best,
All virtues Treasure,
The *Vanaras'* Lord and Master,
Raghupati's devotee most favourite,
To the ***Son of Wind,*** I submit.

श्रीहनुमानचालीसा

SHRI HANUMAN CHALISA

(FORTY HYMNS OF PRAISE AND PRAYER TO HANUMAN)

ॐ

श्री हनुमान चालीसा

दोहा

श्रीगुरु चरन सरोज रज
निज मनु मुकुरु सुधारि।
बरनउँ रघुबर बिमल जसु
जो दायकु फल चारि।।
बुद्धिहीन तनु जानिके,
सुमिरौं पवन कुमार।
बल बुद्धि विद्या देहु मोहिं,
हरहु कलेस विकार।।

Dohaa

Shree guru charan saroj raj
Nij manu mukuru sudhaari
Baranaun Raghubar bimal jasu
Jo daayaku phal chaari
Buddhihin tanu jaanike
Sumiraun Pavan Kumar
Bal buddhi vidyaa dehu mohin
Harahu kales vikaar

AUM
SHRI HANUMAN CHALISA
Doha

With the dust of Great Guru's[1] lotus-feet[2],
My mind-mirror do I treat[3].

And affirm *Raghuvir's* goodness pure,
Who's the Giver of gains four[4].

Taking myself witless and weak,
Pavan Kumar do I seek.

To grace me with power, wits and learning,
And do away with sorrows and suffering.

चौपाई
Chaupaai

जय हनुमान ज्ञान-गुन सागर।
जय कपीस तिहुँ लोक उजागर।। १

Jaya Hanumaan gyaan-gun saagar
Jaya Kapees tihun lok ujaagar 1

राम दूत अतुलित बल धामा।
अंजनि-पुत्र पवनसुत नामा।। २

Raam-doot atulit bal dhaamaa
Anjani putra Pavana-sut naama. 2

महाबीर बिक्रम बजरंगी।
कुमति निवार सुमति के संगी।। ३

Mahaabeer bikram bajrangi
Kumati Nivaar sumati ke sangee 3

कंचन बरन बिराज सुबेसा।
कानन कुंडल कुंचित केसा।। ४

Kanchan baran biraaj subesaa
Kaanan kundal kunchit kesaa

Chaupai

Hail *Hanuman,* the ocean of knowledge and goodness,
Hail *Kapisa,* by whom the triple-world[5] is luminous. 1

You're ***Ram's*** envoy, the peerless 'Power-station',
Born of *Anjani,* you're called Wind-god's son. 2

You're great hero, brave and mighty,
Bulwark against evil, an ally of piety. 3

You've golden complexion, splendid attire,
Rings in earlobes, curly hair. 4

हाथ बज्र औ ध्वजा बिराजै।
काँधे मूँज जनेऊ साजै।। ५

Haath bajra au dhvajaa biraajai
kaandhe moonj janeoo saajai 5

संकर सुवन केसरीनंदन।
तेज प्रताप महा जग बंदन।। ६

Sankar suvan Kesari-nandan
Tej prataap maha jag bandan 6

बिद्यावान गुनी अति चातुर।
राम काज करिबे को आतुर।। ७

Bidyaavaan gunee ati chaatur
Raam kaaj karibe ko aatur 7

प्रभु चरित्र सुनिबे को रसिया।
राम लखन सीता मन बसिया।। ८

Prabhu charitra sunibe ko resiyaa
Raam-Lakhan-Seetaa man basiyaa 8

सूक्ष्म रूप धरि सियहिं दिखावा।
बिकट रूप धरि लंक जरावा।। ९

Sookshma roop dhari Siyahin dikhaavaa
Bikat roop dhari Lank jaraavaa 9

Thunder and banner in your hands stay,
Shoulders across, the sacred *munja* thread array. 5

Lord *Shankar's* incarnation, *Kesari's* scion,
Your great lustre and glory evoke global adoration. 6

You're learned, virtuous and extremely efficient,
To execute works of *Ram*, you're always intent. 7

To hear goodness of the Lord, you're enthusiast,
Ram, Lakshman and *Sita* dwell in your heart. 8

Shrunk into a tiny form, you appeared before *Sita,*
Grew into a giant and set afire *Lanka.* 9

भीम रूप धरि असुर सँहारे।
रामचंद्र के काज सँवारे।। १०

Bheem roop dhari asur sanhaare
Raamachandra ke kaaj sanvaare 10

लाय संजीवन लखन जियाये।
श्री रघुबीर हरषि उर लाये।। ११

Laaye sanjeevan Lakhan jiyaaye
Shree Raghubeer harashi ur laaye 11

रघुपति कीन्ही बहुत बड़ाई।
तुम मम प्रिय भरतहि सम भाई।। १२

Raghupati keenhi bahut badaaee
Tum mam priya Bharatahi sam bhaaee 12

सहस बदन तुम्हरो जस गावैं।
अस कहि श्रीपति कंठ लगावैं।। १३

Sahas badan tumharo jas gaavain
As kahi Shreepati kanth lagaavain 13

सनकादिक ब्रह्मादि मुनीसा।
नारद सारद सहित अहीसा।। १४

Sankaadik Brahmaadi muneesaa
Naarad Saarad sahit Aheesaa 14

Assuming a gigantic form, you killed the demons,
And made a success of *Ramchandra's* missions. 10

Sanjivani you brought revived *Lakshman,*
In *Raghuvir's* embrace you were joyfully taken. 11

Raghupati gave you this much cheer :
"To me as brother *Bharat* you're dear." 12

"A thousand mouths sing your praise."
Thus said, *Shripati* did you embrace. 13

Praised by *Sanak, Brahma,* and sages all embracing,
Narad, Sarad and *Shesha* comprising. 14

जम कुबेर दिगपाल जहाँ ते।
कबि कोबिद कहि सके कहाँ ते।। १५

Jam Kuber Digpaal jahaan te
Kabi kobid kahi sake kahaan te 15

तुम उपकार सुग्रीवहिं कीन्हा।
राम मिलाय राज पद दीन्हा।। १६

Tum upkaar Sugreevahin keenhaa
Raam milaaya raaja pad deenhaa 16

तुम्हरो मंत्र बिभीषन माना।
लंकेस्वर भए सब जग जाना।। १७

Tumharo mantra Bibheeshan maanaa
Lankesvar bhaye sab jag jaanaa 17

जुग सहस्र जोजन पर भानू।
लील्यो ताहि मधुर फल जानू।। १८

Jug sahastra jojan par bhaanoo
Leelyo taahi madhur phal jaanoo 18

प्रभु मुद्रिका मेलि मुख माहीं।
जलधि लाँघि गये अचरज नाहीं।। १९

Prabhu mudrikaa meli mukh maaheen
Jaladhi laanghi gaye acharaj naaheen 19

Even *Yama, Kuber* and *Digpals* give you so much praise,
That the poets and scholars are unable to phrase. 15

Good to *Sugriv* you did,
Got him join *Ram* and royal post awarded. 16

With your secret advice *Vibhishan* concurred,
Who became *Lanka* king, knows the whole world. 17

Measureless time, thousands of *yojan* distant sun,
As a sweet fruit, you gulped it in fun. 18

Tucked into mouth the Lord's finger-ring,
You crossed the sea, a surprise needn't spring. 19

दुर्गम काज जगत के जेते।
सुगम अनुग्रह तुम्हरे तेते।। २०

Durgam kaaj jagat ke jete
Sugam anugrah tumhare tete. 20

राम दुआरे तुम रखवारे।
होत न आज्ञा बिनु पैसारे।। २१

Raam duaare tum rakhavaare
Hot na aagyaa binu paisaare 21

सब सुख लहै तुम्हारी सरना।
तुम रच्छक काहू को डर ना।। २२

Sab sukh lahai tumhaaree sarnaa
Tum rachhak kaahu ko dar naa. 22

आपन तेज सम्हारो आपै।
तीनों लोक हाँक तें काँपै।। २३

Aapan tej samhaaro aapai
Teeno lok haank ten kaanpai 23

भूत-पिसाच निकट नहिं आवै।
महाबीर जब नाम सुनावै।। २४

Bhoot pisaach nikat nahin aavai
Mahaabeer jab naam sunaavai 24

All tasks of the world difficult howsoever,
Easily done with your grace and favour. 20

At *Ram's* door, you're the Keeper[6],
Without all clear, no stepping-in[7] further. 21

All happiness blooms under your shelter,
You being Guard, fear of nothing whatever. 22

Under self-control, you keep your splendour,
The triple-world trembles at your thunder. 23

Ghosts and ghouls dare not draw near,
"Mahavir" name when made to hear[8] . 24

नासै रोग हरै सब पीरा।
जपत निरंतर हनुमत बीरा।। २५

Naasai rog harai sab peeraa
Japat nirantar Hanumat beeraa 25

संकट तें हनुमान छुड़ावै।
मन क्रम बचन ध्यान जो लावै।। २६

Sankat ten Hanumaan chhudaavai
Man krama bachan dhyaan jo laavai. 26

सब पर राम तपस्वी राजा।
तिन के काज सकल तुम साजा।। २७

Sab par Raam tapasvee raajaa
Tin ke kaaj sakala tum saajaa. 27

और मनोरथ जो कोइ लावै।
सोइ अमित जीवन फल पावै।। २८

Aur manorath jo koi laavai
Soi amit jeevan phal paavai 28

चारो जुग परताप तुम्हारा।
है परसिद्ध जगत उजियारा।। २९

Chaaron jug partaap tumhaaraa
Hai parsidh jagat ujiyaaraa 28

Diseases are cured and all pains removed,
Meditation on *Hanumat* the Brave if continued. 25

From all dangers *Hanuman* delivers,
In thought, deed and speech who remembers. 26

Of everyone, *Ram* is the spartan King[9],
In whose works all, you came up smiling. 27

And whoso comes with a wish of heart,
He is blessed with an ample life of comfort. 28

In all the four *Yugas,* you're glorified,
With your fame, the world is illumined. 29

साधु संत के तुम रखवारे।
असुर निकंदन राम दुलारे।। ३०

Saadhu sant ke tum rakhwaare
Asur nikandan Raam dulaare 30

अष्ट सिद्धि नौ निधि के दाता।
अस वर दीन जानकी माता।। ३१

Asht siddhi nau nidhi ke daataa
As var deen Jaanakee maataa 31

राम रसायन तुम्हरे पासा।
सदा रहो रघुपति के दासा।। ३२

Raam rasaayan tumhare paasaa
Sadaa raho Raghupati ke daasaa 32

तुम्हरे भजन राम को पावै।
जनम जनम के दुख बिसरावै।। ३३

Tumhare bhajan Raam ko paavai
Janam janam ke dukh bisaraavai 33

अंत काल रघुबर पुर जाई।
जहाँ जन्म हरिभक्त कहाई।। ३४

Anta kaal Raghubar-pur jaaee
Jahaan Janm Hari-bhakta Kahaaee 34

Of hermits and saints, you're the protector,
The demons' destroyer and *Ram's* dear. 30

Eight *sidhis* and nine *nidhis* you can confer,
This boon you were given by *Janaki* mother. 31

For, the *"Elixir Ram"* you deliver,
May you remain for ever *Raghupati's* server! 32

By singing your praise, *Ram* one discovers,
From repetitive sufferings to oneself delivers. 33

In the end one goes to *Raghuvar's* abode,
Whereupon birth one is called the devotee of God. 34

और देवता चित्त न धरई।
हनुमत सेइ सर्व सुख करई।। ३५

Aur davataa chitt na dharaee
Hanumat sei sarv sukh karaee 35

संकट कटै मिटै सब पीरा।
जो सुमिरै हनुमत बलबीरा।। ३६

Sankat katai mitai sab peera
Jo sumirai Hanumat balbeeraa 36

जै जै जै हनुमान गोसाईं।
कृपा करहु गुरू देव की नाईं।। ३७

Jai jai jai Hanumaan gosaaeen
Kripaa karahu guroo dev keen naaeen 37

जो सत बार पाठ कर कोई।
छूटहि बंदि महा सुख होई।। ३८

Jo sat baar paath kar koee
Chhootahi bandi mahaa sukh hoee 38

जो यह पढ़ै हनुमान चालीसा।
होय सिद्धि साखी गौरीसा।। ३९

Jo yeh padhai Hanumaan Chaaleesaa
Hoya siddhi saakhee Gaureesaa 39

Other angels needn't be in the heart,
Service to *Hanumat* brings forth every comfort. 35

Troubles end, all pains die out,
Whoever recalls *Hanumat* the brave and stout. 36

Hail ! hail ! hail ! *Hanuman* the austere,
Grant me favour as a revered preceptor. 37

Whoso recites a hundred times verses these ,
Freed from bonds, gains consummate ease. 38

Whoever reads these forty verses,
Gains fulfilment, *Lord of Gauri* witnesses. 39

तुलसीदास सदा हरि चेरा।
कीजै नाथ हृदय महँ डेरा।। ४०

Tulsidaas sadaa Hari cheraa
Keejai naath hridaya mahn deraa 40

दोहा
Dohaa

पवनतय संकट हरन,
मंगल मूरति रूप।
राम लखन सीता सहित,
हृदय बसहु सुर भूप।।

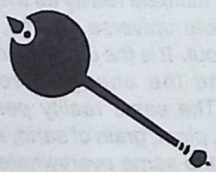
Pavan-tanaya sankat haran
Mangal moorati roop
Raam Lakhan Seeta sahit
Hridaya basahu sur bhoop

जय श्रीराम ! जय हनुमान !

As Tulsidas is an enduring follower of the Lord,
I pray, O Lord, have my heart as Your abode. 40

DOHA

I pray you the *Son of Wind,* the Dispeller of dangers,
Auspicious and good looking;
With *Ram*, *Lakshman* and *Sita,*
Live in my heart, O the angels' King.



JAI SHRI RAM ! JAI HANUMAN !

Notes :

1. *Refers to Lord Shiv Whom Tulsidas acknowledged as the preceptor and parent.*
2. *Alludes to veneration and humility. Each human is gifted with this faculty by which one can transcend oneself.*
3. *Implies cleansing the mind from impure thoughts. It is with pure thoughts one can grasp reality.*
4. *Four-fold attainments of life, viz : Dharma (divine knowledge and right conduct), Artha (wealth), Kaam (gratification of desires) and Moksha (salvation).*
5. *Includes (i) Heaven, the realm of light (ii) Earth, and (iii) the world beneath.*
6. *Implies conscience-keeper.*
7. *Implies ascendance to moral and spiritual order.*
8. *Implies glorification e.g. Jai Hanuman! Jai Bajrang Bali !*
9. *Refers to one's conscience seated in the heart, the experience of ultimate reality as the basis or source from which the whole universe of time, space and material objects come out. It is the unchanging, immutable, eternal reality behind the changing reality of forms and phenomena. The same reality permeats every human being, animal, plant, grain of sand, atom, star and galaxy. It is one and the same everywhere in the universe. The whole universe is a manifestation of a single pure existence whom Tulsidas identifies as "Ram".*

श्री संकटमोचन हनुमानाष्टक

SHRI SANKATAMOCHAN HANUMANASHTAK

(GLORIFICATION OF HANUMAN AS THE DANGER DISPELLER IN EIGHT VERSES)

श्री संकटमोचन हनुमानाष्टक
Shri Sankatamochan Hanumaanaashtak

बाल समय रवि भक्षि लियो तब,
तीन्हुं लोक भयो अंधियारो।
ताहि सों त्रास भयो जग को,
यह संकट काहु सो ज़ात न टारो।।
देवन आनि करी बिनती तब,
छांड़ि दियो रवि कष्ट निवारो।
को नाहि जानत है जग में कपि,
संकटमोचन नाम तिहारो।।१।।

Baal samaya ravi bhakshi liyo tab
Teenahun loka bhayo andhiyaaro
Taahi saun traas bhayo jag ko
Yeh sankat kaahu saun jaat na taaro
Devan aani kari binati tab
Chhaandi diyo ravi kashta nivaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (1)

SHRI SANKATAMOCHAN HANUMANASHTAK

(GLORIFICATION OF HANUMAN AS THE DANGER DISPELLER IN EIGHT VERSES)

When a child, you lapped up the sun,
And darkness on the triple world fell,
The world thus got into trouble,
A crisis as such none could dispel.
The gods then prayed to you,
Sparing the sun, you eased their woe,
Your title as the Danger Dispeller O *Kapi,*
Who in the world doesn't know? (1)

बालि की त्रास कपीस बसैं गिरि,
जात महाप्रभु पंथ निहारो।
चौंकि महामुनि साप दियो तब,
चाहिय कौन बिचार बिचारो।।
कै द्विज रूप लिवाय महाप्रभु,
सो तुम दास के सोक निवारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो।।२।।

Baali ki traas kapeesa basain giri
Jaat mahaaprabhu panth nihaaro
Chaunki mahaamuni saap diyo tab
Chaahiye kaun bichaar bichaaro
Kai dvija roop livaaya mahaaprabhu
So tum daas ke sok nivaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (2)

BVBSSMV

Scared of *Bali, Sugriv* dwelt on the hill[1],
Sent you to the Great Lord[2] and return did await,
The startled sage's curse[3] then,
And what advice he[4] needed you did deliberate;
Guised as a *brahmin,* you fetched the Great Lord[2],
Thus you relieved the devotee of sorrow,
Your title as the Danger Dispeller O Kapi,
Who in the world doesn't know? (2)

1. *Rishyamukh hill in Matang Ashram*
2. *Lord Ram*
3. *Curse of sage Matang on Bali*
4. *Sugriv*

अंगद के संग लेन गये सिय,
खोज कपीस यह बैन उचारो।
जीवत न बचिहौ हम सों जु,
बिना सुधि लाये इहां पगु धारो।।
हेरि थके तट सिंधु सबै तब लाय,
सिया–सुधि प्रान उबारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो।।३।।

Angad ke sang len gaye siya
Khoj kapees yeh bain uchaaro
Jeevat na bachihaun ham saun ju
Binaa sudhi laaye ihaan pagu dhaaro
Heri thake tat sindhu sabain tab laaya
Siyaa-sudhi praan ubaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (3)

Alongwith *Angad* you went to fetch *Sita,*
"Find her", the ape-king did declare,
"None of you I'll spare,
"Without her trace if you set in foot here!"
On the seaside when all were sick and tired,
You found out *Sita* and saved their* lives thus and so;
Your title as the Danger Dispeller O *Kapi,*
Who in the world doesn't know? (3)

* *of apes and bears*

रावन त्रास दई सिय को सब,
राक्षसि सों कहि सोक निवारो।
ताहि समय हनुमान महाप्रभु,
जाय महा रजनीचर मारो।।
चाहत सीय असोक सों आगि सु,
दै प्रभु मुद्रिका सोक निवारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो।।४।।

Raavan traas daee Siya ko sab
Raakshasi saun kahi sok nivaaro
Taahi samaya Hanumaan mahaaprabhu
jaaya mahaa rajaneechar maaro
Chaahat Seeya asok saun aagi su
Dai prabhu mudrikaa sok nivaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (4)

When *Ravan* struck fear into *Sita,*
And asked all demonesses to ease his sorrow,
Then O *Hanuman,* Lord the Great, you reached there,
And to the huge demons, dealt a death blow;
When *Sita* sought fire from the *Ashok* tree,
Giving her the Lord's* ring, you eased her woe;
Your title as the Danger Dispeller O *Kapi,*
Who in the world doesn't know? (4)

* *Ram's*

बान लग्यो उर लछिमन के तब,
प्रान तजे सुत रावन मारो।
लै गृह बैद्य सुषेन सुमेत,
तबै गिरि द्रोन सु·बीर उपारो।।
आनि सजीवन हाथ दई तब,
लछिमन के तुम प्रान उबारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो ।।५।।

Baan lagyo ur Lachhiman ke tab
Praan taje sut Raavan maaro
Lai grah baidya Sushen sumet
Tabai giri Dron su beer upaaro
Aani sajeevan haath daee tab
Lachhiman ke tum praan ubaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (5)

When an arrow struck *Lakshman's* chest,
A deathly one that *Ravan's* son did shoot,
You brought the house and physician *Sushen* along,
Then mount Drona with the shrub you did easily uproot;
Arrived on time to hand over *Sanjivani* then,
You helped save *Lakshman's* life thus and so,
Your title as the Danger Dispeller O *Kapi,*
Who in the world doesn't know? (5)

रावन जुद्ध अजान कियो तब,
नाग की फांस सबै सिर डारो।
श्री रघुनाथ समेत सबै दल,
मोह भयो यह संकट भारो।।
आनि खगेस तबै हनुमान जु,
बंधन काटि सुत्रास निवारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो।।६।।

Raavan juddha ajaan kiyo tab
Naag ki phaans sabai sir daaro
Shree Raghunaath samet sabai dal
Moh bhayo yeh sankat bhaaro
Aani khages tabai Hanumaan ju
Bandhan kaati sutraas nivaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (6)

When *Ravan* carried on foolish war,
And serpent noose over heads of all did* throw;
Shri *Raghunath* and the whole corps,
Deluded, it dealt a hard blow;
Then arrived *Garuda,* thanks to *Hanuman,*
He cut loose the bonds and ended the woe,
Your title as the Danger Dispeller O Kapi,
Who in the world doesn't know? (6)

* *In the story, it was Ravan's son Meghanad.*

बंधु समेत जबै अहिरावन,
लै रघुनाथ पताल सिधारो।
देबिहिं पूजि भली बिधि सों बलि,
देउ सबै मिलि मंत्र बिचारों।।
जाय सहाय भयो तब ही,
अहिरावन सैन्य समेत संहारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो ।।७।।

Bandhu samet jabai Ahi-raavan
Lai Raghunaath pataal sidhaaro
Debihin pooji bhalee bidhi saun bali
Deo sabai mili mantra bichaaro
Jaaya sahaaya bhayo tab hee
Ahi-raavan sainya samet sanhaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (7)

When *Ahiravan* abducted *Raghunath,*
Along with the younger borther to the nether region,
To propitiate the goddess ritually and offer sacrifice,
He called in all for deliberation;
You reached for help at that instant,
Ahiravan and the army were then laid low,
Your title as the Danger Dispeller O *Kapi,*
Who int he world doesn't know? (7)

काज किये बड़ देवन के तुम,
बीर महाप्रभु देखि बिचारो।
कौन सो संकट मोर गरीब को,
जो तुमसों नहिं जात है टारो।।
बेगि हरो हनुमान महाप्रभु,
जो कुछ संकट होय हमारो।
को नहिं जानत है जग में कपि,
संकटमोचन नाम तिहारो ।।८।।

Kaaj kiye bada devan ke tum
Beer mahaaprabhu dekhi bichaaro
Kaun so sankat mor gareeb ko
Jo tumsaun nahin jaat hai taaro
Begi karo Hanumaan mahaaprabhu
Jo kuchh sankat hoya hamaaro
Ko nahin jaanat hai jag mein Kapi
Sankatamochan naam tihaaro (8)

दोहा

लाल देह लाली लसे, अरु धरि लाल लँगूर।
बज्र देह दानव दलन, जय जय जय कपि सूर

Laal deh laali lase, aru dhari laal langoor
Bajra deh daanav dalan, jai jai jai Kapi soor

Great feats for the gods you carried out,
O Brave, Lord the Great, look and think over;
Which crisis besetting poor me,
You cannot blow over !
O *Hanuman*, Lord the Great, take away fast,
Any danger towards us that may flow,
Your title as the Danger Dispeller O *Kapi*,
Who in the world doesn't know? (8)

DOHA

Red body anointed with red vermilion,
Sporting as long-tailed red Simian;
Thunder-bolt like body that crushes the demons,
Hail, hail, hail *Kapi* the Champion.

Jai Shri Ram! Jai Hanuman!

श्री बजरंग बाण

SHRI BAJRANG BAAN

(THE MIGHTY MISSILE)

श्री बजरंगबाण
SHRI BAJRANG-BAAN

दोहा
Dohaa

निश्चय प्रेम प्रतीति ते, विनय करे सनमान।
तेहि के कारज सकल शुभ, सिद्ध करै हनुमान।।

Nishchay prem prateeti te, vinay kare sanmaan
Tehi ke kaaraj sakal shubh sidh kare Hanumaan

चौपाई
Chaupaaee

जय हनुमन्त सन्त हितकारी।
सुनि लीजै प्रभु अरज हमारी।। १

Jai Hanumant sant hitkaari
Sun leeje prabhu araj hamaaree

जन के काज विलम्ब न कीजै।
आतुर दौरि महा सुख दीजै।। २

Jan ke kaaj vilamb na keejai
Aatur dauri mahaa sukh deejai

SHRI BAJRANG BAAN
(THE MIGHTY MISSILE)

Doha

Truly, with love and faith, one who prays and adores,
His efforts come off fairly well, *Hanuman* ensures.

CHAUPAI

Glory to *Hanuman,* the angel and well-wisher,
We draw your kind attention, O Lord,to our prayer. (1)

Be not late for the people in grief,
Move fast and give grand relief. (2)

जैसे कूद सिन्धु के पारा।
सुरसा बदन पैठि बिसतारा।। ३

Jaise kood sindhu ke paaraa
Sursaa badan paithi bistaaraa

आगे जाय लंकनी रोका।
मारेहु लात गई सुर लोका।। ४

Aage jaai Lankini rokaa
Maarehu laat gai sur lokaa

जाय बिभीषण को सुख दीन्हा।
सीता निरखि परम पद लीन्हा।। ५

Jaaye Bibheeshan ko sukh deenhaa
Sitaa nirakh param-pad leenhaa

बाग उजारि सिन्धु महूँ बोरा।
अति आतुर जमकातर तोरा।। ६

Baag ujaari sindhu mahoon boraa
Ati aatur Jamkaatar toraa

अछय कुमार को मार संहारा।
लूम लपेट लंक को जारा।। ७

Achhay Kumaar ko maar sanhaaraa
Loom lapet Lank ko jaaraa

Just as jumping over, across the sea you landed,
Entered the mouth of *Surasa* as it expanded. (3)

As you leaped forward, *Lankini* tried to fend,
You gave her a kick and she met her end. (4)

Arriving upon, you comforted *Vibhishan,*
Meeting *Sita* you gained exaltation. (5)

Ruined the orchard, dived into the sea,
Very keen to make *Yama* come on bended knee. (6)

With a blow, you signed *Akshay Kumar's* death warrant,
Wrapping up the tail, *Lanka* you burnt. (7)

लाह समान लंक जरि गई।
जय जय ध्वनि सुरपुर नभ भई।। ८

Laah samaan Lank jari gaee
Jai jai dhwani surpur nabh bhaee

अब विलम्ब केहि कारण स्वामी।
कृपा करहु उर अन्तरयामी।। ९

Ab vilamb kehi kaaran swaamee
kripaa karahu ur antaryaamee

जय जय लखन प्राण के दाता।
आतुर होय दुख करहु निपाता।। १०

Jai Jai Lakhan praan ke daataa
Aatur hoi dukh karahu nipaataa

जय जय गिरिधर जय सुख सागर।
सुर समूह समरथ भटनागर।। ११

Jai Jai giridhar jai sukh saagar
Sur samooh samarath bhatnaagar

ॐ हनु हनु हनु हनुमन्त हठीले।
बैरिहि मारु बज्र के कीले।। १२

Aum Hanu Hanu Hanu Hanumant hatheele
Bairahin maaru bajra ke keele

Like a shallac when *Lanka* was burnt down,
Hail ! hail ! echoed the Heavenly town. (8)

O Lord, now why keep waiting?
Do a kindness, O All-knowing. (9)

Hail, hail the Bestower of life on *Lakshman,*
Pray, be willing for our alleviation. (10)

Hail, hail, the sea of goodness and mountain lifter,
The gods' cluster, expert and gentle battler. (11)

O Hanu, Hanu, Hanu, *Hanumant*, the persevering,
Knock off the enemy with your mace's tapering. (12)

गदा बज्र ले बैरहिं मारो।
महाराज प्रभु दास उभारो।। १३

Gadaa bajra le bairahin maaro
Mahaaraaj prabhu daas ubhaaro

उंकार हुंकार प्रभु धावो।
बज्र गदा हनु विलम्ब न लावो।। १४

Unkaar hunkaar prabhu dhaavo
Bajra gadaa Hanu vilamb na laavo

ऊँ हीं हीं हीं हनुमन्त कपीसा।
ऊँ हुं हुं हुं हनु अरि उर सीसा।। १५

Aum heem heem heem Hanumant kapeesaa
Aum hum hum hum Hanu ari ur seesaa

सत्य होउ हरि शपथ पायके।
रामदूत धरु मारु धाय के।। १६

Satya hohu Hari shapath paaya ke
Raamdoot dharu maaru dhaaya ke

जय जय जय हनुमंत अगाधा।
दुख पावत जन केहि अपराधा।। १७

Jai Jai Jai Hanumant agaadhaa
Dukh paavat jan kehi apraadhaa

With your club and mace, put away the enemy,
O Great Lord, come to the rescue of your devotee.(13)

O Lord, uttering AUM , lash out with a thunder, we pray,
In coming with your mace and club O *Hanu*, do not delay.
(14)

Aum heem, heem, heem *Hanumant,* the Simian Great,
Aum Hum Hum Hum Hanu, dash off and the enemy you subjugate.
(15)

Let it happen by taking *Hari's* vow,
O *Ram's* emissary, seize and deal the enemy a blow.
(16)

Hail, hail, hail *Hanumant,* the fathomless,
For what misdoing, your votary be in distress? (17)

पूजा जप तप नेम अचारा।
नहीं जानत हों दास तुम्हारा।। १८

Poojaa jap tap nem achaaraa
Nahin jaanat hon daas tumhaaraa

बन उपवन मग गिरि गृह माहीं।
तुम्हरे बल हम डरपत नाहीं।। १९

Ban upvan mag giri griha maahin
Tumhare bal ham darpat naahin

पायं परौं कर जोरि मनावौं।
यहि अवसर अब केहि गोहरावौं।। २०

Paaya paraun kar jori manaavo
Yahin avsar ab kehi gohraavo

जय अंजनी कुमार बलवन्ता।
शंकर सुवन वीर हनुमन्ता।। २१

Jai Anjani Kumaar balvantaa
Shankar suvan veer Hanumantaa

बदन कराल काल कुल घालक।
राम सहाय सदा प्रति पालक।। २२

Badan karaal kaal kul ghaalak
Raam sahaaya sadaa prati paalak

Worship, incantation, austerity, rules and conduct,
Knows not your devotee what's what. (18)

In the forest, garden, way, mountain and residence,
We're unafraid b'cause of your omnipotence. (19)

Kneeling to you with joined palms we persuade,
In the present crisis, who else we call out for aid! (20)

Hail the Son of *Anjani,* the valiant,
Lord *Shankar's* incarnation, the plucky *Hanumant.* (21)

Your awesome form is eraser of all calamities,
Helpful to *Ram* and Keeper in all ages. (22)

भूतप्रेत पिसाच निसाचर।
अग्नि बैताल काल मारि मर।। २३

Bhoot-pret pisaach nisaachar
Agni baitaal kaal maari mar

इन्हें मारु तोहि शपथ राम की।
राखु नाथ मर्याद नाम की।। २४

Inhen maaru tohi shapath Raam kee
Raakhu naath maryaad naam kee

जनक–सुता–हरि दास कहावो।
ताकि शपथ विलम्ब न लावो।। २५

Janak-sutaa-hari daas kahaavo
Taaki shapath vilamb na laavo

जय जय जय धुनि होत आकासा।
सुमरित होय दुसह दुख नासा।। २६

Jai jai jai dhuni hot akaasaa
Sumarit hoya dusah dukh naasaa

शरण–शरण जोरि मनावौं।
यहि अवसर अब केहि गोहरावौं।। २७

Sharan sharan kar jori manaavon
Yehi avsar ab kehi gohraavo

Ghost, ghoul, damned spirit, demon,
Fire, vampire, ill fate and fatal affliction. (23)

For, you're sworn to *Ram,* they must be slain,
Ram's fair name and glory thus maintain. (24)

You're famed as *Sita's* and *Hari's* votary,
Sworn to them, please do not tarry. (25)

The sound of hail, hail, hail fills the air,
On your recall, aches and pains disappear. (26)

Shelter ! shelter ! with joined palms we offer prayer,
In the present crisis, we call out for favour. (27)

उठु उठु चलु तोहि राम दुहाई।
पायं परौं कर जोरि मनाई।। २८

Uthu uthu chalu tohi Raam duhaai
Paayan paron kar jori manaai

ऊँ चं चं चं चपल चलन्ता।
ऊँ हनु हनु हनु हनुमन्ता।। २९

Aum cham cham cham chapal chalantaa
Aum Hanu Hanu Hanu Hanumantaa

ऊँ हं हं हांक देत कपि चंचल।
ऊँ सं सं सहमि पराने खलदल।। ३०

Aum ham ham haank det Kapi chanchal
Aum sam sam sahami paraane khaldal

अपने जन को तुरंत उबारो।
सुमरित होय आनन्द हमारो।। ३१

Apane jan ko turant ubaaro
Sumarit hoya aanand hamaaro

यह बजरंग बाण जेहि मारे।
ताहि कहो फिर कौन उबारे ३२

Yeh Bajrang Baan jehi maare
Taahi kaho phir kaun ubaare

Arise, rise, move on, recalling the vow to *Ram* you made,
Kneeling to you with joined palms, we seek your aid.
(28)

Aum, Cham, Cham, Cham, with a swift movement,
Aum, Hanu, Hanu, Hanu, *Hanumant.* (29)

Aum, Ham, Ham hounds out *Kapi* in full swing,
Aum, Sam, Sam, the scared evil-doers are fleeing. (30)

We pray, set your people free at once,
The moment we recall, we feel exuberance. (31)

At whoso this *Bajrang Baan* is put in motion,
Let us know who will give him protection! (32)

पाठ करे बजरंग बाण की।
हनुमत रच्छा करे प्राण की। ३३

Paath kare Bajrang Baan ki
Hanumat rachhaa karen praan ki

यह बजरंग बाण जो जापैं।
ताते भूत–प्रेत सब कांपैं।। ३४

Yeh Bajrang Baan jo jaapain
Taate bhoot pret sab kaapain

धूप देय अरु जपे हमेसा।
ता के तन नहीं रहे कलेसा।। ३५

Dhoop deya aru jape hamesaa
Taa ke tan nahin rahe kalesaa

दोहा
DOHAA

प्रेम प्रतीतिहिं कपि भजै, सदा धरे उर ध्यान।
तेहि के कारज सफल शुभ, सिद्ध करै हनुमान।।

Prem prateetihin kapi bhajai, sadaa dhare ur dhyaan
Tehi ke kaaraj sakal shubh, sidh karai Hanumaan

जय श्रीराम ! जय हनुमान !

This *Bajrang Baan* whoever chants,
Protection to his life *Hanumat* grants. (33)

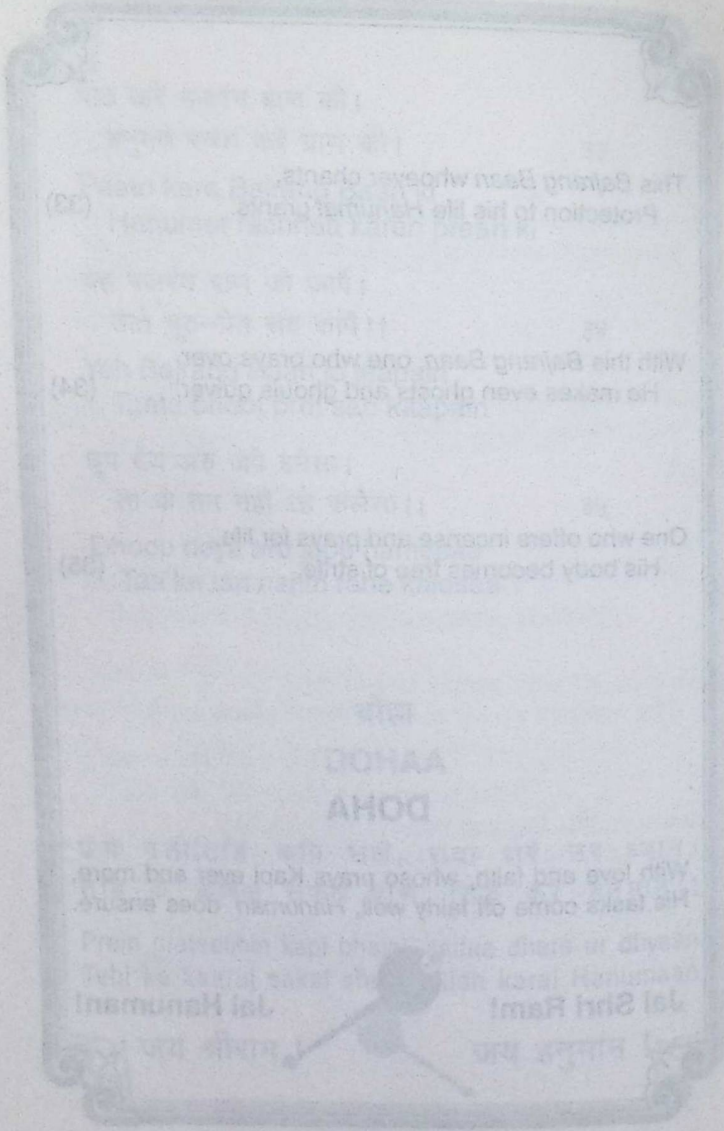
With this *Bajrang Baan*, one who prays over,
He makes even ghosts and ghouls quiver. (34)

One who offers incense and prays for life,
His body becomes free of strife. (35)

DOHA

With love and faith, whoso prays Kapi ever and more,
His tasks come off fairly well, *Hanuman* does ensure.

Jai Shri Ram! **Jai Hanuman!**



आरती श्री हनुमान जी की

AARATI SHRI HANUMAN JI KI

(Divine Honour and Adoration of Hanuman)

आरती श्री हनुमान जी की
Aarati Shree Hanumana Jee Kee

आरती कीजे हनुमान लला की।
दुष्टदलन रघुनाथ कला की।।

जाके बल से गिरिवर काँपे।
रोग दोष जाके निकट न झाँपे।। १

Aarati keeje Hanumaan lalaa kee
Dushta dalan Raghuṅaath kalaa kee

Jaake bal se girivar kaampe
Rog dosh jaake nikat na jhaanke

अंजनि पुत्र महा बलदाई।
संतन के प्रभु सदा सहाई।। २

Anjani putra mahaa baladaaee
Santan ke prabhu sadaa sahaaee

दे बीरा रघुनाथ पठाये।
लंका जारि सीय सुधि लाये।। ३

De beeraa Raghunath pathaaye
Lankaa jaari Seeya sudhi laaye

AARATI SHRI HANUMAN JI KI (DIVINE HONOUR AND ADORATION OF SHRI HANUMAN)

We pay divine honours to *Hanuman,* the Lovable,
And to His excellency *Raghunath,* the Destroyer of terrible.

By His power, the mountains quiver,
Near Him, diseases and faults do not hang over. (1)

Son of *Anjani,* the Almighty,
Eternally helpful to the Lord's devotee. (2)

Assigning you the brave, *Raghunath* did send,
You burnt *Lanka* and with *Sita's* message did descend. (3)

लंका सो कोट समुद्र सी खाई।
जात पवनसुत बार न लाई।। ४

Lankaa so kot samudra see khaaee
Jaat Pavanasut baar na laaee

लंका जारि असुर संहारे।
सियारामजी के काज सँवारे।। ५

Lankaa jaari asur samhaare,
Siyaaramajike kaaj sanvaare.

लक्ष्मण मूर्छित पड़े सकारे।
आनि सजीवन प्रान उबारे।। ६

Lakshman moorchhit pade sakaare,
Aani sajeevan praan ubaare.

पैठि पाताल तोरि जम कारे।
अहिरावण की भुजा उखारे।। ७

Paithi pataal tori jam kaare,
Ahiraavan kee bhujaa ukhaare.

The well-built *Lanka* fort and the oceanic distance,
For the *Son of Wind* going his way proved no
hindrance. (4)

Setting fire to *Lanka*, demons were slain,
Ram's task you helped attain. (5)

Unconscious when *Lakshman* fell,
By dawn, *Sajivani you brought* made him well. (6)

Entering the nether region, you played *Yama's* part,
And *Ahiravan's* arm you tore apart. (7)

बायें भुजा असुर दल मारे।
दाहिने भुजा संतजन तारे।। ८

Baayen bhujaa asur dal maare
Daahine bhujaa santajan taare

सुर नर मुनि आरती उतारे।
जै जै जै हनुमान उचारे।। ९

Sur nar muni aaratee utaare
Jai jai jai Hanuman uchaare

कंचन थार कपूर लौ छाई।
आरती करत अंजना माई।। १०

Kanchan thaar kapoor lau chhaaee
Aaratee karat Anjanaa maaee

जो हनुमान जी की आरती गावै।
बसि बैकुंठ परमपद पावै।। ११

Jo Hanumaan jee kee aaratee gaavai,
Basi baikunth param pad paavai.

जय श्रीराम ! जय हनुमान !

With the left hand, the demon army you slew,
With the right hand, the votaries you did rescue. (8)

The gods, humans and seers offer you prayer,
Voicing hail, hail, hail *Hanuman,* rend the air. (9)

With golden platter reflecting glow of camphor,
Mother *Anjana* gives you divine honour. (10)

One who chants *Hanuman* invocation,
Lives in the Heavens and gains the ultimate position.
(11)

Jai Shri Ram! **Jai Hanuman!**

श्री राम-स्तुति
PRAYERS TO LORD SHRI RAM

ॐ

श्लोक

शान्तं शाश्वतमप्रमेयमनघं
निर्वाणशान्तिप्रदं
ब्रह्माशम्भुफणीन्द्रसेव्यमनिशं
वेदान्तवेद्यं विभुम्।
रामाख्यं जगदीश्वरं
सुरगुरूं मायामनुष्यं हरिं
वन्देऽहं करूणाकरं रघुवरं
भुपालचूडामणिम्।।१।।

SHLOKA

Shaantam shaashvatam-prameya-managham
Nirvaana-shaantipradam
Brahmaa-Shambhu-Phaneendra-sevyamanisham
Vedaantavedyam vibhum
Raamaakhyam jagadeeshvaram
Suragurum maayaa-manushyam Harim
Vande'ham karunaakaram Raghuvaram
Bhoopaala-choodaamanim

AUM
OBEISANCE TO LORD SHRI RAM

The Peaceful, the Eternal, The Boundless, the Sinless,
The Bestower of bliss and quietness;
To whom *Brahma, Shambhu and Shesha* pray in perpetuity,
Knowable from the *Vedantas* Almighty;
Bearing the name ***RAM,*** the Lord of universe,
The Guru of gods, in illusive human form Vishnu,
O, the Merciful, the Scion of *Raghu,*
The Crest-Gem of kings, I bow to you. (1)

नान्या स्पृहा रघुपते हृदयेऽस्मदीये
सत्यं वदामि च भवानखिलान्तरात्मा ।।
भक्तिं प्रयच्छ रघुपुङ्गव निर्भरां मे
कामादिदोषरहितं कुरु मानसं च ।।२।।

Naanyaa sprihaa Raghupate hridaye' smadeeye
Satyam vadaami cha bhavaanakhilaantaraatmaa
Bhaktim prayachha Raghupungav nirbharaam me
Kaamaadi-dosha-rahitam kuru maanasam cha.

No other wish, O *Raghupati,* in my heart,
Truthfully, I state O Lord,
The indwelling soul of all Thou art,
I seek devotion to you O *Raghupungav* in plenty,
And from lust and other vices,
My mind set at liberty. (2)

जय राम रमारमनं समनं।
भव ताप भयाकुल पाहि जनं।।
अवधेस सुरेस रमेस विभो।
सरनागत मागत पाहि प्रभो।।

Jaya Raam Ramaaramanam samanam
Bhavataap bhayaakul paahi janam
Avadhesa suresa ramesa vibho
Sarnaagat maagat paahi prabho

मामभिरक्षय रघुकुल नायक।
धृत वर चाप रुचिर कर सायक।।
मोह महा घन पटल प्रभंजन।
संसय बिपिन अनल सुर रंजन।।

Maamabhirakshaya Raghukul naayak
Dhrit var chaap ruchir kar saayak
Moh mahaa ghan patal prabhanjan
Sansaya bipin anal sur ranjan

Hail *Ram,* the Sweet-heart of *Lakshmi*,

Terrified by sufferings, pray you save the humanity,

O Avadh King, the Chief of gods, the Preserver, the God,

I'm in your refuge and pray for protection, O Lord.

Protect me O Hero of the *Raghu* family,

With the best arrow and bow in your arms lovely,

You're a strong Wind for the big cloud of delusion,

The Fire to the forest of doubts and the

Cherisher of godly men.

श्रीराम स्तुति

श्रीरामचन्द्र कृपालु भजु मन,
हरण भवभय दारूणं।
नवकंज–लोचन, कंज–मुख,
कर–कंज, पद कंजारूणं।। १

कंदर्प अगणित अमित छबि,
नवनील–नीरद सुंदरं।
पट पीत मानहु तड़ित रुची,
शुचि नौमि जनक–सुतावरं।। २

भजु दीनबंधु दिनेश,
दानव–दैत्य–वंश–निकंदनं।
रघुनंद आनँदकंद,
कोशलचंद दशरथ–नंदनं।। ३

सिर मुकुट कुंडल तिलक,
चारू उदारू अंग विभूषणं।
आजानुभुज शर–चाप–धर,
संग्राम–जित–खर–दूषणं।। ४

इति वदति तुलसीदास,
शंकर–शेष–मुनि–मन–रंजनं।
मम हृदय–कंज–निवास कुरू,
कामादि खल–दल–गंजनं।। ५

INVOCATION OF LORD SHRI RAM

Sing, O my heart, the praise of benign Shri *Ram Chandra,*
Of awful worldly fears, He's the Dispeller;
Fresh lotus eyes, lotus face,
Lotus hands, red-lotus feet do Him grace; (1)
Charming as countless gods of love, His features abound,
As beautiful as fresh blue cloud;
In yellow garments as if lightning looking pious and beau,
To Him the Husband of *Sita,* I bow; (2)
Sing O my heart, praise to the Helper of poor, the Sun,
Of the race of demons He wrought extinction;
The scion of *Raghu,* the Source of bliss,
Kaushalya's moon* and *Dashrath's* favourite son He's; (3)
His crown, the earrings and the vermilion are gorgeous,
His graceful limbs wearing ornaments look beauteous;

Shree Raam Stuti

Shree Raamchandra kripaalu bhaju man
Haran bhavbyaya daarunam
Navkanj-lochan, kanj-mukh,
Kar-kanj, pad kanjaarunam (1)
Kandarp aganit amit chhabi
Navaneel-neerad sundaram
Pat-peet maanahu tadit ruchi
Shuchi naumi Janak-sutaavaram (2)
Bhaju Deenabandhu dinesh
Daanav-daityavansh-nikandanam
Raghunand anandkand
Koshalchang Dashrath-nandanam (3)
Sir mukut kundal tilak
Chaaru udaaru anga vibhushanam
Aajaanbhuj shar-chaap-dhar
Sangraam-jit-khar-dooshanam (4)
Iti vadati Tulsidaas
Shankar-Shesh-Muni-man-ranjanam
Mam hridaya-kanj-nivaas kuru
Kaamaadi khal-dal-ganjanam (5)

His knee length arms carry over bow and arrow,

In battle with *Khar* and *Dushan* He's the winning Hero; (4)

Thus prays *Tulsidas :*

O *Shankar's, Shesh's* and sages' Cherisher,

Live in my heart for ever,

O the evil passions and evil-doers' Annihilator. (5)

* *Joy of heart, also Chandra, the Beautiful and Lord of night.*

JAI SHRI RAM ! JAI HANUMAN !

GLOSSARY

Listed hereunder are words printed in italics in the main text or referred elsewhere.

Agastya : Name of a celebrated sage whose hermitage in the Dandak forest was visited by Ram, Sita and Lakshman and who advised Ram to stay in Panchavati (Aranya-kand).

Ahalya/Ahilya : Name of the wife of sage Gautam. She was restored to her original form and beauty by the gracious touch of the Feet of Ram, thereby redeeming her from curse by which she was turned into a slab of stone (Bal-kand). According to Markandeya Purana, Indra disguised as Ahalya's husband lured her into submission for which Indra and Ahalya both invited wrath of the sage. Due to the curse, Indra suffered emasculation and for his moral degradation, the gods too punished him by allowing Ravan to defeat him.

Ahiravan : Name of a demon who ruled the nether region.

Akshay Kumar : Name of the son of Ravan who was slain by Hanuman, Literally 'akshay' means undecaying.

Anagad : Name of the son of Bali, the king of Kishkindha.

Anjana/Anjani : Name of the mother of Hanuman, wife of Kesari.

Ashok : A tree of moderate size belonging to the

leguminous class with magnificent red flowers. Literally, 'ashok' means not causing or feeling sorrow. According to Agni Purana, an ashok is said to bloom when touched by a beautiful girl's foot. Sita was kept in the ashok-grove while in captivity of Ravan.

Aum : The sound of cosmic creative vibrations of light that constitute the sole reality of creation.

Avadh-King/Lord : Cognomen of Ram

Bajrang/Bajrang-Bali : By name of Hanuman. Literally, one who has body or limbs as strong as thunder-bolt.

Bali : Name of the vanar king of Kishkindha, elder brother of Sugriv, husband of Tara and father of Angad. He is believed to be the son of Indra. He was slain by Ram for his misdeeds at the behest of Sugriv to whom he had supplanted and driven out of the kingdom (Aranya-kand). He possessed matchless strength. Fending off an assault, he is said to have beseized Ravan under his armpit, took a round of the ocean at a terrific speed and brought Ravan back to Kishkindha. Overawed by his might, Ravan entered into an alliance with him and lived in Kishkindha for a month like his younger brother (Uttar-kand, Valmiki Ramayana).

Bharat : Ram's younger brother, son of Dashrath and Kaikeyi, married to Mandavi, the cousin of Sita. He was devoted to Ram, refused to ascend to the throne of Ayodhya, followed him to Chitrakoot with the army in order to persuade him not to go in exile and return to Ayodhya as the king. On Ram's refusal, he returned to Ayodhya, installed Ram's pair of wooden sandals on the throne, ruled over as the regent prince and renounced the throne on Ram's return from exile after fourteen years.

Bhardwaja/Bhardwaj : Name of the much celebrated

sage who had hermitage near Prayag. Ram paid his respects to him on way to exile and asked to be guided about the route to the forest (Ayodhya-kand). Again, while returning from Lanka and before arriving in Ayodhya, Ram stopped over his hermitage and sought his blessings (Lanka-kand). According to Satpatha Brahman, Bhardwaja was one of the seven rishis (sage) of the pre-historic period to whom the sacred hymns were revealed. The other rishis being: Gautama, Vishvamitra, Jamadagni, Vasishtha, Kashyapa and Atri. According to Valmiki Ramayana-Uttar Kand, these rishis residing permanently in the northern quarter were high-souled personages, well-versed in the Vedas and the Vedangas, had come to meet Ram after he regained the kingdom. On knowing of their arrival, Ram stood up in reverence, washed their feet and gave them presents. It is also stated that the sage Bhardwaja's daughter Devavarnini was married to sage Vishrava and became the mother of Kuber, the half-brother of Ravan.

Bhavani : By-name of Parvati.

Bhushundi : By-name of Kakbhushundi.

Brahma : The Creater God; the First Deity of the Hindu Trinity, the other two being Vishnu, the Preserver and Shiv, the Destroyer and Regenerator.

Brahmarshi : Name of a particular class of sages supposed to belong to the Brahmana caste (as Vasishtha).

Brahman/Brahmin : The first of the four Varnas (occupational divisions of the ancient Vedic society) considered spiritual and intellectual, possessed of divine knowledge and expected to guide the society. The other three being : Kshatriyas (men belonging

to administrative and protective occupations), Vaishyas (men engaged in trade, cattle-rearing and agriculture), and Shudras (the labourer and serving class).

Chandrahaas : Name of Ravan's sword, believed to be gifted by Lord Shiv. Literally meaning : 'moon deriding' in brilliance, a glittering scimitar.

Chaupai : Name of the Hindi metre; a quatrain usually consisting of two rhyming lines of verse, each containing sixteen matras (metrical instants) or more or prosodial instant in each foot; the occurrence of 'Jagana' (ISI) and 'Tagana' (SSI) at the end of the foot is, however, prohibited.

Chhand : Literally, prosody or metre. A verse other than dcha, chaupai and soratha was described as chhand by Tulsidas and generally used when the story reaches some ecstatic and intense point.

Crore : One hundred lakhs or ten millions.

Cupid : God of love.

Danava (s) : A class of demons often identified with ten daityas or asuras and held to be implacable enemies of the gods or devas. Described as children of Danu and Kashyap, sometimes reckoned as forty in number.

Dandak : Name of the vast forest lying between the rivers Godavari and Narmada abounding in wild animals and rekshasas where Ram spent most of the period of exile.

Dashrath : Name of the king of Ayodhya, son of Aja, father of Ram and three other sons.

Deva(s) : Demi-gods, literally-shining over, derived from

the root 'Div' 'to shine'. (Also see gods.)

Dharma : Righteous action or duty. Derived from 'dhri' meaning 'to hold' 'that which forms a foundation and upholds' or constitutes law and custom. The natural rules by which the universe is held together were extended to moral discipline and duty by which the society could hold together.

Digpal(s) : The guardians or supporters of directions including four cardinal and four intermediate points of the compass : 1. Indra (East), 2. Varuna (West), 3. Kuber (North), 4. Yama (South), 5. Agni (SE), 6. Surya (SW), 7. Soma (NE) and 8. Vayu (NW). These guardian deities are mounted on bull elephants called *Lokpals* who also have mates bearing specific names. The Indian architecture, especially in the designing of temples and cities, gives due weightage to the role of *Lokpals*.

Doha : Name of Hindi metre in which the odd feet (i.e. first and third) consist of thirteen matras (metrical instants) or more or prosodial instant each with a prohibition of ' Jagana' (ISI) in the beginning while the even feet (i.e. second and fourth) consist of eleven matras each with a compulsory ending with a short letter. Also a rhyming couplet.

Dushana : Name of a rakshasa, the general of Ravan stationed at Janasthan with 14,000 followers.

Dvija : Twice born; (male) child of the first three Varnas reborn through investiture with the sacred thread, the initiation into spiritual discipline after physical birth.

Gandharva(s) : A semi-divine class of beings; also divine musicians.

Garuda : A large mythological eagle-like bird believed to be the vehicle of Vishnu, the Preserver. He has

the head, wings, talons and beak of an eagle and the body and limbs of a man. He is believed to be the king of the birds, can fly with the speed of the thought and is generally associated with the sun's rays. He goes about the world devouring the evil ones and also believed to be the remover of obstacles, the role which he shares with 'Ganesh'. He is also called 'king of birds' and destroyer or enemy of serpents. Literally, one who takes or removes the poison.

Gauri : By-name of Parvati.

Gautam : Name of the sage Saradwat, husband of Ahalya.

Ghee : Butter converted into edible oil after boiling, skimming and cooling. Also used as fuel.

Gods : Class of deities, traditionally reckoned as thirty-three, either eleven for each of three worlds, or eight Vasus, eleven Rudras and twelve Adityas, to which the two Asvins must be added.

Guru : A spiritual parent or preceptor. God is believed to be the first Great Grand Guru. Literally, 'gu' signifies darkness and 'ru' stands for dispeller.

Hanuman/Hanumant/Hanu : Also known as Pavan Kumar, son of Wind (a nature god whose breath gives life to all the gods and to humans), Kapi, Anjaneya, Pavantanaya, Marutsut, Samir Kumar, Vatjat, Prabhanjanajaya. He was the son of Wind god and Anjana, friend of Sugriv, the most favoured devotee and emissary of Ram. Also the vanar chief having large chin or jaws. Hanuman is also believed to be an incarnation of Lord Shiv.

Hari : Literally means 'one who takes away or removes evil or sin'. As a name it stands for Vishnu and also exceptionally for other gods.

Indra : Name of the Chief of gods, the god of atmosphere, sky and rain. He gave his chariot and the charioteer Matali to Ram which helped him in winning the battle against Ravan.

Indrajit : Literally, 'conqueror of Indra', a title conferred by Brahma on Meghanad, the son of Ravan, for releasing Indra from his captivity after Indra's defeat in war Ravan had waged against Indra in the heavens in which Meghanad fought valiantly and took Indra a prisoner. Indrajit was slain by Lakshman (Lanka-kand).

Jamwant/Jambavan : Name of the King of 'bears', an aboriginal tribe, who had helped Ram in battle against Ravan.

Janak : Name of the king of Videha or Mithila, the father of Sita.

Janaki/Janak's daughter : Cognomen of Sita.

Janeoo : The sacred or sacrificial thread worn by the Hindus over the left shoulder and hanging down under the right armpit.

Jai : Hail, to wish victory.

Jayant : Literally, 'victorious'. Name of the son of Indra. Also called Shakra's son. At the time that Ram and Sita were dallying in the forest, Jayant became enamoured of Sita. He assumed the form of a crow, pecked at Sita's foot and took to flight. The blood flowed from Sita's foot. When Ram saw it, he let off a shaft towards the crow. In order to escape, the crow flew across the universe and none, including his father Indra, Brahma and Shiv, offered him protection. On the advice of Narad, the crow returned to Ram and begged mercy. Ram took pity and let

him go with one eye (Aranya-kand). In the Sundar-kand, Sita referred this episode to Hanuman and requested him to convey it to Ram.

Kachhap : Literally, a tortoise or turtle; the second or Tortoise Avatar of Vishnu.

Kakbhushundi : Literally, a crow. Also name of a sage, who in previous life was low-born and cursed by a divine voice to lead a thousand lives for not attending to his guru. He was damned by his guru Lomesh to become a crow for being eristical. But pleased with his devotions, his guru initiated him to 'Ram' mantra, gave him the vision of Ram's childhood and blessed him with an undying memory, by which he was able to recall the life of Ram in successive births. In the Ram-Charit-Manas, he reveals the advent of Ram to Garuda.

Kali/Kala/Kaal : Literally 'time' or 'black'. Also a name of 'Yama' the god of death. According to one school of thought, Vishnu and Shiv are deemed to represent 'cosmic Time'. Vishnu is stated to represent four elements: pradhana (primary matter), purusha (activating principle), vyakta (visible substance) and kala (time). Time is considered to be inseparable from the cycle of creation, preservation and destruction. In order to explain the concept of 'time' the analogy is often drawn to a steed with seven reins (rays) which draws a chariot consisting of seven wheels (worlds) on an axle of immortality.

Kalinemi/Kalanemi : Name of a rakshas, relative of Ravan slain by Hanuman.

Kali-yug/Kali-yuga : (See under Yuga)

Kapi : By-name of Hanuman; also applied to vanars or apes in general.

Kaushalya : Name of the wife of Dashrath, the mother of Ram.

Kesari/Kesri : Name of the husband of Anjana and foster father of Hanuman.

Khara/Khar : A rakshas, relative of Ravan slain by Ram at Janasthan.

Kinnar(s) : A semi-divine class of beings, said to be horse-faced, having bodies of human-being. Also a class of celestial musicians as the gandharvas.

Klesha : Literally affliction, suffering, pain, distress, anguish, strife and quarrelling. The yoga philosophy identifies five causes/types of klesha : avidya (ignorance), asmita (egotism), raga (desire), dvesha (aversion) and abhinivesha (tenacity of mundane existence).

Kosala/Koshalpur : The kingdom of the kings of the Solar Dynasty, whose capital was Ayodhya, situated on the banks of river Sarayu.

Koshalpur King : Cognomen of Ram.

Kuber : Name of the regent (Digpal) of the north quarter. Also the guardian of nine divine treasures *(nidhis)*. He is also called *Dhanpati*, the Lord of riches. In this role he is the keeper of gold, silver, jewels, pearls and all treasures of the earth. He was Ravan's half brother, being the son of sage Visrava by a different mother (Idavida or Devavarnini, the daughter of sage Bhardwaja).

Lakshman : Name of the son of Dashrath by his wife Sumitra, the twin brother of Shatrughna and the half brother of Ram. His wife was Urmila, the sister of Sita. He was a constant companion of Ram in his exile and stood by him though thick and thin.

Lakshmi : Name of the goddess of wealth, beauty and grace, wife of Lord Vishnu.

Lanka : Name of the island or its capital city in the Indian ocean where Ravan, the demon king ruled.

Lanka-king/Lankesh : cognomen of Ravan.

Lankini : The tutelary demoness of Lanka. Her punching by Hanuman while entering Lanka bespoke demons' imminent end.

Madhuvan : The honey-orchard at the outskirts of Kishkindha.

Mahavir : Epithet of Hanuman. Literally 'very brave' a 'great-hero' or 'a man of great courage or mettle'.

Mainak : Name of a mountain born of Himavan and Mena Indra is said have clipped the wings of all mountains except Mainak.

Maithili : By-name of Sita.

Malyavan : Name of a rakshas minister of Ravan.

Mandodari/Maya's daughter : Name of the favourite wife of Ravan and the mother of Meghand (Indrajit). She was the beautiful daughter of Maya, a demon architect and artificer of great stature. Her mother was Hema, a celebrated nymph. The word 'Mandodari' literally stands for 'the narrow-waisted'.

Manu : Name of the primeval man and ruler of the earth. There are said to be fourteen Manus associated with each age called a 'manwantara' comprising a period of 4,320,000 years. The Manu of the present age is the seventh Manu Vaivaswata who, according to the Satpatha Brahmana, coexisted with the legend of 'great flood'. He was the son of Visawat, the sun, the progenitor of the 'Solar Dynasty' and the father of the great king Ishwaku (3100 B.C.) to whom the ancestry of Ram is traced by the historians.

Matang : Name of a sage who had hurled a curse on Bali that he would die if he entered his hermitage.

Meghanad : Name of the eldest son of Ravan. Literally, 'cloud's thunder' or 'a roaring cloud'. (Also see Indrajit)

Munja : The Saccharum plant whose fibres are used to make the sacred string called 'Janeoo' (see Janeoo).

Naga(s) : Name of semi-divine serpent race inhabitating the *Patala*, the lower region. Surasa was supposedly their mother.

Narada : A celestial sage supposed to be the divine messenger.

Nidhi(s) : The divine treasures belonging to Kubera, nine of which are - Padma, Mahapadma, Sankha, Makara, Kachhapa, Mukunda, Nanda, Nila and Kharva. Literally, 'a treasure'.

Night-prowlers : A class of rakshasas, the nocturnal demons who move about at night or in the dark, haunt cemetries, disturb sacrifices and devour human beings.

Om : See under Aum.

Padma : A high number : 1000 trillion; also sacred lotus.

Parvati : Name of the wife of Lord Shiv. Her father was Himavan (personification of the Himalaya mountain) and mother Mena. Literally, 'daughter of parvat, mountain'.

Pavan : Name of Wind god.

Pavan Kumar : By-name of Hanuman, the son of Wind god.

Pulastya : Name of Ravan's grandfather. His son was

Vishrava, the father of Ravan and Kuber. Pulastya is stated to have received the knowledge of Vishnu Purana from Brahma and communicated it to Parashar.

Purana(s) : Name of a class of ancient sacred works supposed to have been compiled by the poet Vyasa to treat of five topics (Panch-lakshana). The chief Puranas are eighteen, grouped in three divisions, viz.

1. Rajasic, exalting Brahma e.g. Brahma, Brahmanda, Brahmavaivarta, of Markandeya, Bhavishya and Vamana.
2. Sattvic, exalting Vishnu e.g. Bhagavat, Naradiya, Garuda, Padma, and Varaha.
3. Tamasic, exalting Shiv e.g. the Shiv, Linga, Skanda, Agni or in place of it the Vayu, Matsya and Kurma.

By some, the Puranas are divided into four and by other into six groups. The events recorded in the Puranas are believed to relate to a period earlier than Ramayana and Mahabharat but subsequent to the period of the Vedas.

Literally, 'old' or 'tales of ancient times'.

Raghu : Name of the ancient king who was the great grand-father of Ram, the father of Aja who was the father of Dashrath, the son of Dilip and Sudakshina.

Raghubar/Raghuvir/Raghunayak/Raghupate/ Raghupati/Raghupungav/Raghurai/Raghuraya: Varied patronymic names of Ram as the Chief or Hero of the Raghus.

Rakshas : An evil or a demon, regarded as produced from Barahma's foot. According to some, they are distinguishable into three classes, one being of a semi-divine benevolent nature ranking with Yakshas,

another corresponding to titans or relentless enemies of the gods; and a third the nocturnal demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and even devouring human beings. The last class is the one most commonly mentioned.

Ram/Ramchandra : The eldest son of Dashrath by his wife Kaushalya, husband of Sita, Hero of the epic Ram-Charit-Manas, the greatest of the ancient Indian kings of Solar Dynasty, King of Ayodhya. The affix 'Chandra' signifies his beauty as moon. He killed the demon Ravan and his followers with the assistance of Hanuman and Sugriva and recovered his wife Sita from the captivity of Ravan. Literally, 'Ram' stands for the one who causes cheer, rest, pleasure, joy and delight. One who is pleasing, pleasant, charming, lovely, beautiful and a lover.

Ramayana : The story of Ram narrated in the celebrated ancient poem originally composed by Valmiki. Literally, Ram+ayana. 'ayana' stands for 'descent' or 'coming down'. According to Vishnu Puran 'ayana' also signifies the sun's path north and south of the equator. The northern 'ayana' is a day of the gods, while the southern one a night.

Ravan : Literally, the one who causes to cry. Name of the ruler of Lanka and the famous chief of the rakshasas or demons whose destruction by Ram forms the subject of Ramayana. As son of Vishrava, he was younger brother of Kubera, but by a different mother Devavarnini, daughter of Bhardwaja, being the mother of Kubera, and Kaikasi of the three rakshas brothers — Ravan, Kumbhakarna and Vibhishan. He is one of the worst of the many impersonations of evil common in Hindu mythology. He had ten heads and twenty arms symbolising

strength. This power was acquired through self-inflicted austerities from Brahma's boon, by virtue of which Ravan was invulnerable by gods and divine beings of all kinds, though not by men or a god in human form. As Lord Vishnu became incarnate in Ram to destroy Ravan, so the other gods produced innumerable semi-divine animals to do battle with the legions of demons led by Ravan and his generals. Meghanad, who was slain in the battle by Lakshman; was the eldest and the most powerful son of Ravan.

Sadhu : The Hindu ascetic and holy man.

Sagar : A king of Ayodhya belonging to the Solar Dynasty of kings of whom Ram was a descendant. His father was Bahuk.

Sanak : Name of a rishi or seer, described as one of the counsellors or companions of Vishnu and one of the four mind-born sons of Brahma, the other three are San, Sanatkumar and Sanandan.

Sahasrabahu : By-name of Kartavirya, a patronymic after this father Krita-virya. His real name was Arjun, the king of Mahishmati, situated on the banks of the Narmada. Encouraged by victory over Indra, Ravan is said to have attacked Kartavirya who not only defeated him but captured and imprisoned him, and released him only at the intercession of Pulastya. Due to a boon, he had acquired a thousand arms and a chariot which moved according to his will. He was a righteous and invulnerable king till his misdemeanour for forcibly carrying away the calf of the holy milch-cow from the hut of sage Jamdagni after mistaking the hospitality of his wife, for which he was killed by Parshuram. Sahasrabahu and Bali were the two kings who had beaten Ravan by a nose.

Sanjivani : Name of a herb said to revive from unconsciousness.

Sarad/Saraswati : Name of goddess of speech, eloquence and learning. According to a myth, Saraswati through speech communicated vigour to Indra, the king of gods, Sarawati puja (worship) is performed in India on the fifth of the bright-half of the month Magha corresponding to the English month of Jan.-Feb. (on the day of Vasant-panchami) when books and writing implements are held sacred and not allowed to be used. Also the name of a river.

Shankar/Shiv : Name of the destroying and reproducing deity who constitutes the third god of the Hindu Triad, the other two being Brahma, the Creator and Vishnu, the Preserver.

Shakra's son : Indra's son Jayant. See 'Jayant' for the story.

Shesh/Sheshanag : Name of a celebrated thousand-headed cosmic serpent. Also called 'Ananta' the infinite. The head of Shesha is believed to support the Earth. Represented as forming the couch and canopy of Vishnu whilst sleeping during the intervals of creation, sometimes as supporting the seven Patalas, with the seven regions above them and therefore the entire world. He and the serpents Vasuki and Takshaka, are described in the Vishnu Purana as sons of Kadru, but in one place, Shesha is also called king of the Nagas or snakes inhabiting Patala, the lower region, while elsewhere Vasuki also is described as king of the Nagas and Takshaka of the serpents. He is said to have taught astronomy to Ganga. Shesh was coiled round the mountain Mandara to churn the ocean for nectar by the gods

and rakshasas.

Shri : The word is frequently used as an honorific prefix meaning sacred or holy to the names of deities and may be repeated two, three or even four times to express excessive veneration. It is also used as a respectful title to the names of eminent persons as well as of celebrated works and sacred objects. It is often placed at the beginning or end of letters, manuscripts and important documents. Also name of Lakshmi, the goddess of prosperity and beau It is also used in the sense of diffusing light or radiance.

Shripati : The Husband of Shri, the Lord of fortune. By-name of Ram.

Siddhi(s) : The supernatural accomplishments exhibited through psychic or will powers, eight of which are enumerated as under :-

1. Anima : Ability to reduce oneself to a tiny form which may even be invisible.
2. Mahima : Ability to increase one's size.
3. Laghima : Ability to assume weightlessness.
4. Garima : Ability to assume weight.
5. Prapti : Ability to obtain anything. Some also include 'vyapti' which means ability to spread and matrialise in many places.
6. Prakamya : Ability to assume irresistible will and fulfil desires.
7. Vashitva : Ability to subdue or to attract others.
8. Ishitva : Ability to assume supremacy, reign or rule.

Sita : Name of the wife of Ram, daughter of Janak, the king of Mithila, capital of Videha. She also has other common names such as Maithili and Vaidehi. She was

named Sita because she is fabled to have sprung from a furrow made by Janak while ploughing the ground to prepare it for a sacrifice instituted by him, whence her epithet A-yoni-ja, 'not womb-born' According to one legend, she was Vedavati in the Krta age. According to others, she was incarnation of Lakshmi and of Uma. Sita's younger sister Urmila was married to Lakshman and two nieces of Janak, daughters of his brother Kushadhvaja, to Bharat and Shatrughna, the brothers (from different mothers) of Ram. Sita also means a furrow, the track or line of a plough-share, personified and worshipped as a kind of goddess in the Vedic age.

Shambhu/Shankar/Shiv : Name of the detroying and reproducing Deity, who constitutes the third God of the Hindu Triad, the other two being Brahma the Creator' and Vishnu 'the Preserver'. He is benign and propitious in character.

Shuk : Name of a spy of Ravan.

Sinhika : Name of the sea-ogress who used to prey upon the overflying creatures by seizing the shadow and then devouring them. She was killed by Hanuman on his way to Lanka.

Son of Wind : By-name of Hanuman.

Soratha : Name of a Hindi metre in a rhyming couplet, the first half-lines contain eleven matras or metrical instants, and the second half-lines thirteen matras. The order of metre in doha is reversed in soratha. Generally soratha was used by Tulsidas to quicken or slow down the narrative after an uplifting strain.

Sugriv : Name of the vanar-king who with his army of vanars assisted Ram in conquering Ravan. He was

believed to be the son of Sun. His wife was Ruma. After his brother Bali was killed by Ram, he was re-established by Ram on the throne of Kishkindha.

Sumeru : Another name of mountain Meru. stated to be situated in the navel or centre of the Earth and inhabited by celestial spirits.

Surasa : Name of the great mother of the snakes (or Nagas).

Sushen : Name of physician who could work miraculous cures including recall of the unconscious to life.

Ten-headed/Ten-headed demon : By-name of Ravan

Trijata : Name of a rakshasi, who was devoted to Ram and became friendly with Sita during her captivity in the ashok-grove in Lanka.

Trisir : Literally, 'three-headed'. Name of a rakshas slain by Ram.

Uma : Literally, 'light'. Another name of goddess Parvati, wife of Lord Shiv.

Vajra : A mythical weapon used by various gods or super-human beings. Also means thunder-bolt in general or the lightning evolved from the centrifugal energy of thunder-bolt of Indra launched at a foe; a kind of column, pillar or hard mortar.

Vanar(s) : A tribe of aboriginals who looked like monkeys or apes inhabiting the southern part of India in olden times.

Vaidehi : By-name of Sita. Literally the one whose attachment to body is sublimated by surrender to the universal soul.

Varna(s) : The occupational and social divisions of the Hindu society viz. Brahaman, Kshatriya, Vaishya and

Shudra. Literally means colour.

Vedant : Literally, 'end of the Veda' denoting complete knowledge of the Vedas. Also the Upanishads or works on the Vedanta philosophy.

Veda(s) : The most ancient and sacred scriptures of the Hindus which are four in number. These are : Rigveda, Yajurveda, Samaveda and Atharvaveda.

Vibhishan : Name of a brother of Ravan. His other brothers were Kubera (by a different mother) and Kumbhakarna. Like Ravan, Vibhishan is also stated to have propitiated Brahma by penances so that Brahma granted him the boon on asking that he should never even in the greatest calamity stoop to any mean action. Hence he is represented as endeavouring to counteract the malice of his brother Ravan, in consequence of which he was ill-treated by him; leaving Lanka, he joined Ram, by whom, after the death of Ravan, Vibhishan was installed on the throne of Lanka.

Vikaar/Vikar : Change of form or nature, alteration or deviation from any natural state, (especially for the worse) of bodily or mental condition; also means disease, hurt, injury, perturbation, agitation, passion, an apparition and extravagance.

Vipra : A brahmin. Literally means—stirred or excited inwardly i.e. a spiritual person.

Vishnu : Name of the principal Hindu Deity regarded as 'the Preserver', with Brahma 'the Creator' and Shiv 'the Destroyer and Regenerator' constituting the well-known Trimurti or Triad. He is said to have ten incarnations : 1. Matsya (The Fish) 2. Kurma (The Tortoise) 3. Varaha (The Boar) 4. Narasimha (The Man-lion) 5. Vamana (The Dwarf) 6. Parshurama

(Ram with the axe) 7. Ram (The Hero of Ramayana) 8. Krishna (The Author of Bhagvad Geeta) 9. Buddha (The founder of Buddhism) 10. Kalki (The Hero on a white horse who is to come at the end of the Kali-yuga).

Yajnvalkya : Name of a seer and celebrated author of Yajurveda, the Satpatha Brahman, the Brihad Aranyaka Upanishad and the Cod of law called Yajnavalkya Smriti. He is said to have prospered in the court of Janak, the king of Videha and father of Sita. He had two wives, Maitreyi and Katyayani, the former was indoctrinated by him in religion and philosophy.

Yama : Name of the god of dead. His other names include Kala, Dharma-raja, Antaka, Kritanta, Dandi, Pitra-pati & Preta-raja etc.

Yojan : A measure of distance, usually 4 krosas or about 9 English miles.

Yug/Yuga(s) : Ages in the life of a universe, occurring in a repeated cylce of four, namely—Krita or Satya, Treta, Dvapara and Kali. It is said that the first three have already elapsed while the Kali is that in which we live. The duration of each Yuga is said to be respectively 17,28,000, 12,96,000, 8,64,000 and 4,32,000 years. All the Yugas comprise an aggregate of 43,20,000 years and constitute a 'great Yuga or Maha-Yuga'. The descending number of years of each Yuga is said to denote a similar physical and moral deterioration of mankind in each age.

Available from :
Book Sales Division
BHARATIYA VIDYA BHAVAN
Munshi Sadan Kulapati K.M. Munshi Mard,
Mumbai-400 007
Phones : 363 12 61/363 02 24
363 44 62/3/4
Fax : 363 0058

Mehta Sadan
Kasturba Gandhi Marg
New Delhi- 110 001
Tel. No. (91-11) 3381847

5, Madhya Marg
Sector 27-B
Chandigarh-160 019
Ph. 30183/20801

682, Diwan Bahadur Road
R.S. Puram
Coimbatore-641 002
Ph : 442481

"Abilash", Vazhuthacaud
Thiruvananthapuram-695014
Ph. : 67525

Opp. Police Parade Ground
Pandeshwar
Mangalore - 575 001
Ph. : 27618

Race Course Road
Bangalore - 560 001
Ph : 2267 421

77, Asutosh Mukerjee
Road, Bhowanipore
Calcutta - 700 025
Ph. 4741518

T.D. Road
Ernakulam
Kochi-682 001
Ph. : 351242

Lala Lajpatrai Marg
Civil Lines,
Nagpur-440 001
Ph. : 522 341

Munshi Sadan
5-9-1105, Bashirbagh
Post Box No. 1088
King Koti Road
Hyderabad- 500 029

Maharana Pratap Nagar
Opp. Bhagwan Complex
Hoshangabad Road
Bhopal - 462 011
Ph. : 67289

1/1, Meredith Street,
Chowringhee,
Calcutta - 700 072
Ph. : 2209090

Unit-III, Kharvela Nagar
Bhuvaneshwar-751 001
Ph. : 53868

38-39, East Mada St.
Mylapore,
Chennai-600 004
Ph. : 4943450/4940811

Sammelan Bhavan
Kadam Kaun
Patna-800 003

407-408, Shivaji Nagar
Dr. K.M. Munshi Marg,
Pune - 411 016
Ph. : 3453413 & 356137

OVERSEAS CENTRES

U.K.
Bharatiya Vidya Bhavan
4A, Castle Town Road
West Kensignton
London W-14-9 HQ
Tel. No. 0044171-381 3086/4608
Fax : 0044171-381-8758

PORTUGAL
Bhartiya Vidya Bhavan
Rua Marquesa de Aloma
26, C/D
1700 Lisbon
Portugal
Tel. No. 809020/70
Fax No. 018496110

U.S.A.
Bhartiya Vidya Bhavan
305, 7th Avenue 17th Floor
New York, NY-10001
Tel. No. : (001212) 989-8383
Fax (001212) 989-6482

MEXICO
Bharatiya Vidya Bhavan
Creater 525
Pedregal De San Angel
Mexico D.F.
C.P. 01000

ALSO AVAILBLE FROM OUR SOLE DISTRIBUTORS

Paramount Book Agency
Sterling Centre,
Kanpur, Post Box No. 24
AHMEDABAD-380 001
Ph. : 301 802

India Book House
Weelingdon Estate
(1st Floor)
24, Commander-in-Chief Rd.
CHENNAI - 600 105
Ph. : 827 389 3/5217

India Book House
5th Main Road,
Gandhi Nagar,
BANGALORE - 560 009
Ph. : 261305/268104

India Book House
Humayun Court, 20-A
Lindsay Street,
CALCUTTA-700 087
Ph. : 249 6911/8096

India Book House
Shiva Prakash Sabha Bldg.
M. G. Road
TRIVANDRUM - 695 001
Ph. : 75443

India Book House Pvt. Ltd.
17, M.G. Road
PUNE-411 001
Ph. : 666261

India Book House
Opp. Neelam Cinema
(1st Floor), SCO 69-70,
Sector 17-C,
CHANDIGARH-160 017
Ph. : 31667

India Book House
3-4-423, Narayanguda,
HYDERABAD-500 029
Ph.: 664945/660140

Paramount Book Agency
Arch No. 29, (West Approach)
Below Mahalaxmi Bridge,
Mahalaxmi
MUMBAI-400 034
Ph. : 4925651/7383/4942538

India Book House
Milap Bhavan
8 A Bahadur Shah Zafar Marg
NEW DELHI-110002
Ph. : 3328465

M/s INDIA BOOK HOUSE (PVT) LTD.
Mahalaxmi chambers,
22, Bhulabhai Desai Road,
MUMBAI-400 02
Phone : 4928048

Sri Sankaracharya
Bharatiya Vidyalaya

M. S. P. Sharma
B 50 Sector 23
NOIDA
Phone 91.528709

SHRI HANUMAN CHALISA

AND OTHER PRAYERS TO HANUMAN - THE DANGER DISPELLER

The unique prayer comprising forty couplets known as Shri Hanuman Chalisa, Shri Sankatamochan Hanumanashtak, Shri Bajrang Baan and other invocations of Hanuman, the Son of Wind god,and Ram— the God of gods originally composed in the Avadhi dialect of Hindi and Sanskrit form part of daily recitations by the millions of people living in different parts of the world for gains of happiness, enlightenment, strength, conquest of fear and victory of goodness over evil.

A faithfully close to the original translation for the first time into rhythmic and rhyming English is rendered by Shri R.K. Sharma, a chartered accountant by profession living in New Delhi. The son of a prominent advocate late Shri K.L. Sharma, he was born on 2nd October, 1949 at Rewari located 90 kms. south-west of Delhi. Shri Sharma has also made his mark by unprecedented transcreations into English verse of Chanakya's Neeti Scripture and Sunder Kand from the Ram Charit Manas published by the Bharatiya Vidya Bhavan.

ISBN : 81-7276-008-6

BHARATIYA VIDYA BHAVAN, MUMBAI-400 007